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THE MISSIONARY GUARDIAN:

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OF THE

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LIFE, LIGHT AND LOVE FOR THE WORLD.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

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The Missionary Guardian.

VOL. I. JANUARY, 1891. No. 1.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

An Introductory Word.

AT the meeting of the Joint Committee from the various Mission Boards to determine upon the publication of a Missionary Magazine, Rev. J. J. Leberman, D.D., of Louisville, O, was appointed by the Committee of the General Board, as assistant Editor to represent said Board. The selection was a wise one, but the good Doctor refuses to serve, for which we personally feel very sorry indeed. By the request of the Officers of the Board, we have agreed to take his place until another is appointed at the approaching meeting of the Executive Committee in January. We shall do the best we can for the readers of the Guardian, but we have no promises to make as regards the success of our efforts. A Missionary Superintendent has already more than he can do well; and to gather missionary news and missionary matter to fill eight pages of the magazine, and do this every month, requires more labor than many of the readers imagine. We hope that pastors and laymen within the territory now under the General Board will make it a point to send us items of interest, facts and incidents of a missionary character, so that we may be enabled to furnish our readers with interesting matter. One man cannot do this—the many must assist.

The new magazine should receive the hearty support of the Church. We cannot, in advance of its first number, speak so definitely of its character; but this much we may reasonably expect —that there will be defects in the opening numbers which will be gradually rectified in succeeding numbers. We wish here to bespeak the hearty support of all the missions under the General Board of this new movement. A magazine of this kind has long been needed. The only wonder is that it did not take shape sooner. Let the missionaries make it their business to introduce the magazine into the families of their missions. There are families who are poor in worldly goods. They claim that they can hardly afford to pay the price of one of the more costly church papers. There are, however, few so poor but that they can pay the *fifty cents* asked for this magazine. This subscription is even too low; but it has been made so in order

that it may be liberally distributed throughout the entire English portion of the Church. None need to be without it. Missionary Societies should see that it receives a wide circulation among its members. The missionaries will find this a great help in their work, and they should spare no labor to give it a liberal distribution in their fields.

To be without the *Guardian* seems like losing an old friend. The bound volumes of forty-one years look down upon us from our book-case and seem to reproach us for having a hand in bringing its existence to a close. But we live in an age different from that which gave it birth. Something a little different is demanded. It has lived out its days under the old form, and it has received the command, "Come up higher." This new form is a kind of *glorification* of the old. More, indeed, than the mere name is to be preserved. When the sainted Harbaugh first started its publication it was intended for the pious training of young men and ladies. But that was not the missionary age that the present is. The young people of 1849 did not enjoy the privileges of Church Work that those do of 1891. Yes, we say the *privileges of Church Work.* We mean just what we say—and a great privilege, indeed, have our young people in the fact that their sphere for usefulness has been so greatly widened. To open up before the young people the nobler way of righteousness in the activities of the Church, was the original aim of the *Guardian.* That interest in the young is not abated in the new form it now takes. Church Work, and more of it, is still the watchword of the MISSIONARY GUARDIAN.

—The reader will notice that Foreign Missions is the central Department in our magazine.

Building Funds.

AT this time we do not propose to give a reason why we need a Church Building or Church Erection Fund, because any intelligent church member who considers the matter seriously will be convinced at once that no Church can carry forward the missionary work successfully without it. We wish, however, to urge the Church as much as possible to earnest activity in creating such a Fund. It is just as necessary as the endowment of a college or a theological seminary—and every one knows that such institutions cannot prosper without such a fund.

But how shall these Funds be raised? One says that we are already paying heavily for missions. That may be true, and yet the people become no poorer; and from the fact that the claims of missions are frequently presented, for that very reason are we getting so much more from our people than formerly. True, some will complain and even growl about this frequent asking for contributions. No matter for the growler, because he seems to be a necessary evil in, as well as outside, the Church. The pastors know our people are not paying too much—yea, not enough even—and so long as this is the case they should not be timid about asking for the Lord's cause and for the Lord's money. But how raise these Funds?

1. By the small contributions from the mass of the membership. There are not very many in the Church, perhaps, who can give very largely to this cause; but there are thousands of members who can give from *one* to *ten* dollars, and will do so if properly approached. It will require considerable work to gather up these mites; and yet it should be done and must be done, if those Funds are to be created

in sufficiently large numbers to help along in the good work on the scale required.

2. Every Synod in the Church should annually apportion upon the members, for this cause, a sum that can easily be paid. And we claim that this sum should be somewhat larger than has been proposed. Five cents per member is too small a sum. The growing work requires that the sum should be something approaching the needs of the Board in this direction. Ten cents per member would not be too much. Then, when this appropriation is made let there be a little *conscience* about raising it. Heretofore in some Synods it served only to make the Report of the Committee on Finance *look* and *sound* a little better. No one seemed to feel that he was under any obligation to see that the amount was collected. There should be an improvement along this line in the future.

3. There are, indeed, not a few in the Church who can each afford to establish one of these Building Funds. How much better that men of means should give of their abundance while they are still living, rather than to leave it by bequest to be paid after their death. This usually, or at least very frequently, becomes a bone of contention among heirs, in which case the attorneys get the lion's share. No, we believe that there are a number in our Church who would see their way clear to give $500 to this Fund if the matter were properly presented to them. May we not hope that the claims of this department of missions will be presented by all our pastors to their people, and the importance of it properly emphasized? If this is done, we may look for good results.

And what will you do with the Fund when you have it? We answer: Go into the large towns and cities where we propose starting congregations, and buy lots, pay for them and hold the deed in the name of the Board, for, say five years, without asking any interest. During these five years let the mission erect such a church as may be needed; and when the five years expire, let the mission begin to pay back to the Board the money paid for the lot. In that way the Board is always safe, because, if the organization should prove a failure, the lot will be worth more than was paid for it. In this way the soliciting of funds by missionaries, now so common, would be largely done away with. Many a hard-worked and discouraged missionary would be thankful for a little help from such a Fund, and would just as gladly pay it back when due.

Work of the General Board.

IT is now nearly two years since action was taken by this Board accepting the missions of the Ohio Synod, to go into effect April 1st, 1889. On January 12th, 1890, the missions of the Pittsburgh Synod were received. On April 1st, 1890, the missions of the Philadelphia Classis were enrolled. Since then two missions became self-sustaining, two were abandoned and ten new ones enrolled, making at the present time thirty-four missions aside from the Harbor and Hungarian Missions. To sustain these thirty-four missions and pay the salary and traveling expenses of the Superintendent, and also the expenses of the meetings of the Board and the Executive Committee, not less than $15,000 will be needed for 1891. Of this sum $1000 is paid by the Bisynodic Board. This leaves $14,000 to be raised by that portion of the Church whose missions are now under

the General Board. This is not the estimated sum, but the amount that must actually be raised. That portion of the Church has about 38,000 members. This makes an average nearly of 37 cents per member. Not a very large sum, it may be said, and yet quite large when compared with some other portions of the Church. In addition to this the Ohio Synod has resolved to pay this year ten cents per member for Church building, while in other portions of the territory, arrangements are going forward for the gathering of Building Funds. A few friends east of the Allegheny Mountains have given aid to this Board; but even the pledges to the 1000 5's from that region have been very limited. Seven of the missions under this Board are within the bounds of the Synod of the Interior, and this little Synod has come up nobly to the help of the Board. One of the missions has actually paid $75 to missions over and above the apportionments, and another has paid $40. Never did that portion of the Church covered by the General Board pay so liberally to missions as within the few years past; and who will say that vigorous work has not been done by this Board during the short time of its active operations? Some ask the question—do you think that the large sum required will be raised? We answer that we think so; and we think so because the Synods have voted to give us that sum, and a Church should do as she promises. Of one thing all may rest assured, and that is, that if the Church fails to pay as she has voted, then the missions must be cut down so as to come within the amount contributed, because the Board will not go into debt to any great extent. But we have unbounded faith in the people. We find wherever we go, that if the matter is explained to them so that they understand what the money is for, they will contribute. So we think that if this matter is presented to the people, they will furnish the funds; and certainly it is to be expected that the pastors will enlighten the people on this vital subject. The people are commencing to bend their energies to this work, and we may expect greater things in the near future than we have ever yet experienced in the mission work. We feel confident that if the Board becomes cramped for funds, it will not be because the people pay less, but because the Board, anxious to heed the many calls for help, has undertaken almost more than the funds warrant.

Shall it Continue?

SHALL we continue our present way of carrying forward our missionary work. The present mode of operations is to take up a mission in some large city, gather in, as a nucleus for a congregation, fifteen or twenty members, send a missionary among them with a salary, all the way from $600 to $1000 per annum, with the understanding that for the first year, at least, the little flock shall bear all the local expenses. Some one will say, That is all right; I can see nothing wrong about that way of doing. So it is, in a sense, and yet there is much about it that is wrong. As regards salary, it is a fact that many of our missionaries are very much hampered in their work, because of the small allowances given them by the Boards. We know it will be said that many of the pastors in our regular charges receive small salaries. That is only too true, and yet a pastor getting a salary of $700 in an old charge has often a respectable income aside from the regular salary, which goes far in

keeping the wolf from the door; but a missionary, in a large city, almost unknown by the crowd that throng the streets, serving only a small flock, and those constituting the flock being strangers, many of them, in the city, cannot hope for much outside of his salary. And that salary, ah, how quickly it is gone! Still, let us take encouragement in the fact that there is beginning to be signs of advancement along this line in our Church. And yet there is much room for improvement.

This leads us to speak of that which should not be continued any longer. When the missionary enters a large city, as above stated, and has made the start referred to, then, under our present system, his troubles only begin. He has no church or chapel. Has no lot upon which to build. A lot costs, says $3000; a decent church costs $6000, as the case may be. He sits down in utter bewilderment, and knows scarcely where to look for aid. A Missionary Board sent him to the city. It pays his salary, and pays it promptly, perhaps; but that Board has no funds either to buy a lot or build a church. The Board is not to blame. It does the best it can. But the poor missionary thinks a bright idea struck him. He will write to all his friends and gather a little here and a little there. Certainly his best friends will not turn away from his appeal. Alas, for all human expectations! His best friends often fail to answer his letters; others virtually tell him to help himself as they must do. Others again tell him they would willingly help if they could, while some good souls do all for him they possibly can. Then through long, weary years the soliciting goes on. Sleepless nights are spent in thinking what is to be done next. Finally the property is secured and the congregation is in a position to give; but only after years of a struggle. Shall this way of doing continue? Is it business? Again, is it really necessary? Is it not rather a disgraceful way of doing? Does it not, in a measure, bring the Church into disrepute? Has not this been the bane of our missionary work? But what of the remedy? That is easily given. Let us, when we make apportionments for missions proper, at the same time, though on a smaller scale, of course, make an apportionment for Church-building, and pay this last just as conscientiously as the other; and when a missionary is sent into a city, help him to a home for his congregation, just as you insure him his salary. That will settle the whole matter, and our so-called begging will be at an end.

Not Too Late.

DURING the past year we have frequently been asked the question, why there is not an effort made to organize an English congregation in Chicago? True, there are several German congregations there, and also English congregations belonging to the Reformed Church in America; but that does not quite excuse our General Synod for its neglect of duty in this matter. But some say it is too late, that our opportunities are past. Not at all. We simply have a grand opportunity to begin the work there now. We have some of the very best material there, anxious that the work may commence.

In the first place, there is no city on the American Continent that grows with such a rapidity as Chicago. Statistics tell us that 70,000 people go into that city every year. These added to the births are equal to a very large city every year. The increase of the city, it is computed, requires

from forty to fifty chapels and churches each year. This may be somewhat overdrawn, yet not much. What Church need claim that her opportunities are past and it is too late to begin the work of saving souls in such a city?

"But the cost of opening missions in such a city is too great." Not at all. It will cost no more than in Cleveland, Columbus, Lincoln or Kansas City. Chicago is a city of cities, not compactly built, except in the older and in the business portions. In these parts of the city the ground is now occupied, no doubt; but in the growing portions, away from the business centres, a mission can be established, at a cost no greater than in any other city. And in these resident portions of the city, missions should be planted.

As there is a great advance in mission matters in our Church, may we not hope that some vigorous project will be devised by which several missions may be organized in that vigorous city? No more auspicious time will come to us, as a Church, for this work than the present.

The Cities.

THESE largely dominate the whole country. There is a tendency to drift into the cities. The baser elements of society are found there. The foreigners become inhabitants of the large centres of population. As manufactures and the trades are encouraged, there will naturally be a flocking together of the masses. This tendency is more and more laying hold upon the rural districts. The moralist may tell us that this is one of the evils of the day. But the moralist is not always correct in his philosophy. We believe it to be a good thing that the strong, robust, brainy young man from the rural districts and the villages shall find a home in the cities. They are needed there as a balance for the corrupt elements. They are needed as a preserving power. Statistics tell us that these become largely the reliable clerks and business men. They have both the physical strength and mental vigor to place them at the head of the list of those who are to acquire large fortunes. They put new blood into the arteries of trade and become the controlling element in the society of the city. Yes, these active young men are going to the centres of trade and they will continue to go. God designs that they shall go, and no human power can stem the tide moving in that direction.

But the serious question arises here, as to whether the Church is ready to follow them to the cities? Will she deem it necessary at the proper time even to abandon some country crossroad and follow her people to the cities, and there prepare spiritual homes for them? More will go to the cities, but very few will ever return again to the country; and it would seem that self-interest and self-preservation, if no higher interest, would induce her to follow her children. We know several instances in the West where the leading business men were formerly members of the Reformed Church in villages and rural districts. They went to the city, their Church remaining in the country, and they are lost to the Church. The man from the country may go to church in town or city, but the city man will not attend the church in the country. These vigorous young men become rich and wield grea influence; and the Church might easily retain them, if she were willing to follow them to their new homes.

We need to concentrate our efforts upon the centres of population. We are gratified that this is becoming the policy of the Church. Hereafter she will do, not less for the country, but more for the cities. With this policy will come greater prosperity.

The Hungarian Work.

THERE is very much prejudice among the American people against many coming from foreign shores. That much of this prejudice is without good cause, is simply a fact. But there has been a special prejudice against the Hungarians who have landed upon our shores. There are several reasons for this state of things.

In the first place, much of this ill-feeling against them arises from the fact that they are willing to work for what American laborers regard as ruinously low wages. But why should they be blamed for this, when we remember that in their own country they cannot earn more than a very precarious living? To such men one dollar seems a princely sum for a day's labor. And with all their ignorance on the labor question in this western land, unprincipled contractors no doubt often take the advantage of them.

In the second place, many of those coming to this country are among the more ignorant of their native land. This, at least, is the charge made against them; whether justly, we are not able to say. Coming among a strange people, with, to them, strange customs and institutions, they are naturally compelled to associate largely with those of their own language and land, and thus fail to receive the benefits of our higher civilization. Not to advance is surely to go backward, and so these people really become worse rather than better.

Among those who were Protestants in their native land, little has been done in their adopted country. Here, then, we see need of work on the part of the Reformed Church, since many of these people are members of the Reformed Church. To do a successful work among them is not to try to teach them English and bring them into our English churches (although that may be done to a certain extent), but we must procure missionaries who can minister to them in their own language.

It is a wonder that more has not been done for this people. We have them in our midst, and for the good of the State, for the good of society, and, above all, for their own salvation, they should be cared for by the Church.

We have commenced this good work, and the question now is, to what extent the work shall be prosecuted. We have one missionary at work, but he cannot reach all the fields that have need of his ministrations. The beginning is most encouraging, and gives us an idea of the work that can be done. Shall the Board stop and be satisfied with what has now been done, or shall the work take a wider scope and additional missionaries be called into the field? There is in this work a wide range of usefulness for our Church, and it should not fail to lay hold upon our opportunities in that direction.

But the Church must give the answer to this question. We are rapidly developing our missionary resources, and to some it may seem as if we were embarking in too many enterprises; but in two years we will wonder why we did not engage more vigorously in the work committed to our hands; yes, it

does seem that we should greatly augment our forces for the Hungarian work, and reap benefits which will accrue to the Church that does the work.

Facts in General.

THE next meeting of the Executive Committee of the General Board will be held at the *Hotel Boyer, Pittsburgh, Pa.*, on Tuesday evening, January 13, 1891. This will be an important meeting, and all the members should make it a point to be present. Any person or persons having business with the committee will take notice of the time and place of meeting, and be present in person or make their wishes known by letter.

JUST at this time there is no city which presents a much better field of operations for our Church than the city of St. Joseph, Mo. What makes it a particularly inviting field is the fact that we have there at present a number of very zealous and active members who are very anxious that a congregation shall be organized. Nearly thirty years ago several families went there from Maryland. They greatly lamented the absence of their Church. They subsequently became among the most noted and wealthy families in the city. Then would have been the time for the Church to begin operations. Now she has another opportunity, and if this is allowed to pass without an effort being made to establish herself, then we doubt whether she will ever be known in that wealthy and rapidly-growing city. The Church must determine what shall be done.

THE Hungarian missionary, who is now at work among his countrymen in Cleveland, requires $125 for traveling expenses, and will need $200 per quarter for salary, commencing with October 1, 1890. The money voted by the Synod for this purpose will not be available until the Classes meet and make the apportionments upon the charges. In the mean time the Board must depend upon the voluntary contributions of the Church. This is a very worthy cause, and may we not hope that the funds for the prompt payment of the missionary will be contributed by the Church?

WE must not fail to present to our readers in this first number of the MISSIONARY GUARDIAN the cause of the "1000 5s." The "appeal" for this fund was sent out a little over seven months ago from present writing. During this time considerably over three hundred pledges have been sent in and more are promised. We are willing to confess that when this plan for raising funds was first suggested, we did not take very kindly to it. But it has worked well—better than we expected. But we feel sure that it will take two years instead of one to get the 1000 subscriptions. So it may, but what we want is that every congregation under the General Board shall make a contribution to this fund. Let it be much or little, but let the contribution be made. Were this done the money would soon be secured. As this is to be additional to the regular apportionments, it will give us just so much toward additional work, and also serve to make up some deficiencies on the regular apportionments. Surely any one can see the great need of these additional funds. It does seem also that if one united effort were made the sum proposed could be raised, without much difficulty. Let the Church come to the help of the Board in the way proposed and the work will assume a more extended form.

OF THE BI-SYNODIC BOARD.
Edited by Rev. T. J. BARKLEY.

The New Departure.

PERHAPS it ought to have been made several years ago. Circumstances, it may be, have compelled it. Whether that be so or not, the movement has been started. The new periodical is before the Church. It claims the right to ask several things,—a candid and impartial hearing, the widest possible circulation and constantly increasing contributions for the holy cause of Missions,—which we know will be granted wherever the work is well understood.

As it is to be the missionary organ of the whole Church, it has the right to expect a hearty welcome everywhere. It is intended to supply a great want in the important work of extending the kingdom of Christ. Occupying this high plane, and consecrated to this sacred work, it will not beg for its own existence, but will ask the whole Church to rally around its standard for Christ's sake.

Representing the *Home Department* of the great work of missions, we desire to say that we like the new name which has been given to the GUARDIAN. No doubt our readers will like it, too. THE GUARDIAN, started by the sainted Harbaugh, was intended for young men and young women. It did a blessed work in cultivating and fostering a healthy taste for sound Christian literature. Afterwards it became more especially a magazine devoted to the interests of the Sunday-school. It continued, however, to be the bearer of good tidings to the young. Many teachers and scholars drank weekly from the pure waters it placed before them. Now it has become the MISSIONARY GUARDIAN of the Church. It will guard, defend and promote the sacred cause of missions. The field before it is a wide one—as wide as the world of mankind.

In entering this field the GUARDIAN has taken a long stride forward. There is no thought of a retreat. Rather the effort will be to bring the Church fully up to the position it has taken. It will now reach out to the whole Church, East and West, North and South. The Master's command: "Preach the Gospel to every creature," will be the basis of its work. On this foundation it hopes to do, not a little, but much for the evangelization of the world. The field is immense. It must be won for Christ. The harvest is ripe; we are invited to enter and reap golden sheaves for the Lord of the harvest.

To this work the MISSIONARY GUARDIAN has been consecrated. It will speak to the Church of her calling, of her duty and of the channels through which her energies are to flow out in blessings to the world. It is a grand and noble work,—a mission over which the banner of the Lord may clearly be seen. And the Lord will bless it.

Open Doors.

THERE are many of them. Some are known, and some are not known, even to those who have made it their duty to study the field.

At the last annual meeting of the Board of Missions, the Valley of Virginia was presented as a field of promise for missionary work. The matter was seriously considered and thoroughly discussed. The Board then resolved to send an exploring missionary into that section. The Rev. Lewis Reiter was chosen for the work. The choice was a good one. He was the right man. His devoted zeal for the cause of Christ, tempered by his good

judgment, gives the assurance that he will never send in rose-colored reports, nor underestimate the prospects.

Brother Reiter reports a number of towns and cities in which there are promising openings for our Church. We mention *Basic City*, *Buena Vista* and *Roanoke*. These are all new places. The beginning of their history dates back only a few years. Large manufactories are planted in them. Capitalists have invested their money, and the promise is that they will continue to increase in solidity as well as in population. Roanoke was taken up as a mission point several years ago. For reasons, which need not be stated here, it was dropped. Doubtless, a golden opportunity dropped through our fingers at the same time. It has now a population of twenty thousand. The churches established there do not afford accommodations for one-fourth that number. The same is true of the other places mentioned.

The Reformed Church in Virginia.

IT is old. At least one hundred and fifty years have passed since the first congregations were planted there. What has it done? No doubt a great deal, considering the small territory it has occupied. Why has it not become stronger? Why is it so far back to-day? Why has it not been more aggressive, and carried its standard into new fields? These are pertinent questions. We shall not attempt to answer them. Perhaps the people have been too much wedded to old customs and traditions. Perhaps their conservatism has prevented the spirit of progress from taking hold of them. Conservatism is a good thing. When, however, it is permitted to build an impassable wall around a people, it is a bad thing. Whatever causes may lie at the bottom of the present state of affairs, it is admitted everywhere that the Church in Virginia does not nearly occupy the position which its age, history and location would lead one to expect.

But things are changing. Capital and industrial enterprises are obliterating old land-marks. Manufactories are being planted in different localities. With them a new spirit is being diffused among the people. Old things are passing away. Many of them have already been buried. It will not be long until many more will follow.

A Conclusion.

THERE is plenty of room for work that will not interfere with the work of other denominations. The fact that the spiritual wants of the people are not supplied, is itself a call to us to enter in and unfurl the banner of the cross among the destitute. Some are members of the Reformed Church. They have gone from Pennsylvania, Maryland, Virginia and other localities, into these centres of enterprise, industry and trade. We owe them something. They owe us their influence and co-operation, which they are ready to give when the Church reaches out her hand to them.

Our Duty.

IT seems to be plain. What shall be done? Brother Reiter has secured building lots in several of these places. Shall these beginnings be utilized? One or two men should be sent just as soon as they can be secured. Sunday-schools should be started, and, as soon as expedient, congregations organized. Can one or two men be supported? That is a question for the churches. Surely there is enough

missionary zeal and love for the cause of Christ among our people, to produce the means. What will the old churches in Virginia do? They ought to arouse themselves to see the importance of extending their influence. It is God's call. How will it be answered? Let the churches say to the Board,—enter these open doors and we will furnish the money. "He that watereth shall be watered also himself."

Missionary Boards.

THEY are the hands with which the Church reaches out and offers the Gospel to the destitute. She uses them to extend the kingdom of Christ throughout the world. Information respecting these important agencies, is needed in the Church. Many hear and read about these Boards, their meetings and their actions, without any clear understanding as to what they are and what they are doing. We propose, therefore, in this first number of the MISSIONARY GUARDIAN, to present to our readers some thoughts and explanations on the subject. It is hoped that they will not only be read, but also earnestly and prayerfully considered. We ask this because we know that the people must understand, before they can be expected to respond heartily to the calls for means to carry forward the great work of missions.

How they are Formed.

IT is important that all should know how these Boards are constituted. They are not the creation of a few men. A number of persons, meeting together and resolving that they will organize themselves into a Board to carry on missionary work, would not be a Board of the Church. Their actions would be irregular and unconstitutional. Boards must be appointed by the Synods, who alone have authority to carry on missionary work. This is necessary in order that the Boards may have constitutional authority to act in the name of the Church. And furthermore, to make their actions, in a legal sense, valid, they must be incorporated bodies.

In the Reformed Church in the United States, the General Synod has a Board of Home Missions, and a Board of Foreign Missions. The members of both are elected at the triennial meetings of the Synod. The District Synods have their Boards, some of which are auxiliary or subordinate to General Synod's Board. The members of the Board which we represent, in the department of Home work, are elected by the Eastern Synod and the Synod of the Potomac. It is incorporated under the laws of Pennsylvania. It has the legal right to hold property, to receive and hold bequests, to collect interest on its investments, and also to sue and be sued. It should, therefore, be remembered that it has all the rights, in law, that an individual or corporation can claim.

Relation to the Church.

THERE is a great deal of ignorance concerning this point. Some think the Boards are independent bodies, who, it is admitted, are expected to do certain things, whilst the Church at large is to stand off, look on and criticise. Judging from the attitude of many, there seems to be a very imperfect conception of the fact that a Board is the creature of the Church, and that its true relation to the Church is expressed by the word *servant*. It is to do the work for which the Church has appointed it. Destitute localities are to be sought out, missionaries placed in charge of them, and in this

way to do what it can in the great work of giving the Gospel to all men. It is a service—a work which the Church desires to have done.

If, then, a Missionary Board is the servant of the Church, it is very clear that the Church is under obligations to furnish the means—men and money—to carry on the work. The appointment of such an agency certainly does not mean that the work is to be done without the means necessary to do it. And yet, absurd as it is, that sometimes seems to be the expectation. Surely the Church does not intend to ask her servants to make brick without straw. That was done in Egypt thousands of years ago; but the taskmasters were idolatrous heathen. The world has moved along since then, and the Church has moved along, too. We think we have gotten far away from Egypt and Babylon. Why, then, does the Church often apply the heathen Egyptian rule to her servants?

To Whom they are Responsible.

A MISSIONARY Board, as the servant of the Church, is directly responsible to the Synod or Synods by which it has been appointed. An annual report of the work done is required. A full statement of the money received and paid out is demanded. The particulars of the work and its prospects are expected. These reports are subject to the approval or disapproval of the Synod. Should it appear that the Board has not been faithful to its trust, that it has not been earnest in the work, or that the work has been badly done, or that the funds have not been properly handled, the Synod has the right—and it is its duty—to call it to account, and may even dissolve it and elect a new one. Instead, therefore, of the Board being an independent, irresponsible body, or responsible only to itself, it is hedged in on every side by the obligation of responsibility. It is Synod's servant, and Synod requires a full and detailed statement of its work each year. Let it be borne in mind, however, that it is directly responsible to the Synod that gave it authority to act.

Relation to Missionaries.

WHAT is the relation of a Missionary Board to its missionaries? The right answer to this question ought to be well known and fully understood. Ministers sometimes accept appointments to mission fields with a very imperfect understanding of the relation they sustain to the body that appointed them.

Great trouble and annoyance to the Board and injury to the cause have resulted from ignorance or disregard of this point. Promising missions have lost their promise, because the pastors in charge failed to heed the counsels and directions of the Board.

On the other hand, good, earnest, obedient men have seen their best efforts crippled and their work hindered and spoiled by the officiousness of a Board. Hence the importance of a right understanding of the relation which the one sustains to the other.

The Answer.

OUR answer is that it is a relation of mutual confidence and service. As the Board is the servant of the Synod, so the missionary, in a very special sense, is the servant of the Board. The Board calls him to take charge of a mission or to start a new one. It takes general oversight of both him and the mission. It has the authority to advise him as to the lines on which it were best to prose-

cute the work. If need be, it can remove him—of course only when there is sufficient cause. If he wishes to leave his post, the Board alone has authority to cancel the engagement.

It will be readily perceived that it is an intimate relation. To make it what it should be there must be perfect sincerity and frankness on both sides. The missionary should not withhold anything from the Board that concerns the interests of the mission, nor should the Board hesitate to direct, advise, commend, rebuke or admonish. There should be unrestricted communication between the missionary and the Board. In the many perplexities and discouragements of his station, the missionary has a full claim to the hearty sympathy of the Board and to that of the whole Church.

It will also be seen by all who reflect upon this subject, how easily this relation may be perverted, so as to make it exceedingly unpleasant to all concerned. A Board may be too officious. It may try to direct and control without knowledge. It may fail to understand that there is a wise and unwise supervision, either of which a Board may exercise over a missionary and his work. For example, a missionary is stationed thousands of miles distant from the Board under which he is working. He is among a strange people. Strange customs, habits and ideas prevail. He must adapt himself to circumstances. Failing in this, he places himself beyond the sympathy and interests of the people. He takes a position where he can exert very little influence upon those whom he might win for Christ.

The Board, surrounded by different circumstances, does not understand the peculiarities of the situation. Its members have not been on the ground. They think that substantially the same things ought to prevail there which they are accustomed to see in the churches at home. Information is received that, in many respects, they are quite different. Fault is found with the missionary. How narrow, how wrong it is to do so! It is not strange that failure is the only distinguishing feature of work carried on in that spirit.

It ought to be plain to all that the missionary must be allowed a wide margin beyond the instructions and direction of the Board. Tell him that he must do the work on an unalterable line, and, in the majority of cases, you tie his hands. Large discretionary powers must be granted him. It should always be admitted that he understands the field better than the Board, that he knows the people and their wants better, and that he is in a position—assuming him to be a prudent man—to advise the Board on many vital points, indeed, in regard to the whole work.

It is assumed all through that the Board has full confidence in the man, in his ability to do the work and in his faithfulness as a minister of the gospel. If it has not, he is not the man for the work. The Board made a mistake when it appointed him. If, in such case, he is retained, the Board is faithless to the trust committed to it by the Church. There can be no marked success. The work, in the nature of things, must drag along at a poor, dying rate. In the end it will be found that more harm than good has been done.

Missionary Boards ought to be wise. Broad views are essential to those who undertake the management of missionary work. Men who hold the truth of the Gospel, not only in its heights and depths, but also in its length and breadth, are needed. They should be

able and willing to make the work a study. Boards and missionaries should, above all things, be imbued with the wisdom of Christ. Narrow views in either—views which say that the work must be done exactly on a given line —will never carry the Gospel very far.

When Paul was in Greece he was a Greek; when in Rome, a Roman; when in Jerusalem, a Jew. But he never betrayed the sacred trust committed to his keeping. He never forgot the vision of heavenly light and glory which flashed before his blind eyes when he fell to the ground near the city of Damascus.

Mistakes.

THE world is full of them. The history of individual lives is marred by them. Society, although we have the advantages of universal education, is constantly betraying the fact that under the garb of culture and refinement there is a thick undergrowth of mistakes. The lines on which the development of mankind has gone forward are not by any means straight. Mistakes, originating in perverted hearts and minds, have made them very crooked. It is the work of the Gospel of Christ to make the lines straight and the rough places smooth. Wherever it is permitted to do its work, the lines are straightened. They are bent back into their original position — peace with God and man—and are made to point directly to heaven.

Missionary work offers the Gospel to those who are deprived of its light and blessings. It is the great power of the age in presenting the sole remedy for the crookedness of mankind. It proposes to carry the Gospel to all conditions of men. The conversion of the whole world to Jesus is the stupendous work that is to be done. Of necessity, this work is committed to the Church. It is given into the hands of men. They ought to be good, wise men—men who have been crowned with the diadem of of divine truth—men who can live in a world of mistakes, and yet make very few themselves. The Church ought to be so entirely under the power of the Spirit of Christ that she could throw all her forces into the conflict, without jeopardizing the result by false orders. But as long as human infirmities cling to men, that almost perfect state cannot be expected. The Church does make mistakes, not in doctine, perhaps, but certainly in the great work of offering eternal life to the dying; nor are they always mistakes of judgment, but rather of disposition. They somehow belong to the nature of things. Let us look at some of them.

A congregation makes a mistake—a very serious one—when it is satisfied with the management of its own affairs, and settles down to the conclusion that it has nothing more to do. When it shoulders that conclusion, it takes a long stride toward its own spiritual death. It has determined to commit suicide. Every congregation has a work to do beyond itself, a work of love for the destitute—for the world wandering in the crooked ways of sin. The calling of God means the prayers, the influence, the money, the devotion of every congregation—all for Christ and His kingdom.

What a wonderful thing thinking is! Just now we are thinking of many congregations with a large membership, many of them prosperous and rich, who do very little, and give very little. Their offerings to the holy cause of missions are so small. When a Synod of nearly one hundred thousand members permits itself to be put

upon the record as having given in one whole year considerably less than one dollar per member for *all* objects of benevolence, it is not hard to see that it is making a terrible mistake. Its congregations—at least many of them —must be carrying a weight that is crushing the life out of them. It is a burden too heavy to be borne. In the nature of things, it must kill. Unless the mistake is remedied, the end must be spiritual death. And there is but one way to remedy the evil, and that is by giving larger sums, sums that will make their pockets feel empty. More than the sum mentioned—four times as much every year —ought to be given for missions alone. Much more ought to be given for other benevolent purposes. Then there would be room for the grace of God to flow in, and room, too, for the love which makes a man feel that he is his brother's keeper.

When another Synod, with thirty thousand members, places itself on record as having given a few cents over one dollar per member, in a whole year, for *all* benevolent purposes, it would seem that there is room for a little boasting. But there isn't. It is tottering under the burden of a heavy mistake as well as the other. Only a few cents more than a dollar per member for all benevolent purposes! What is there to boast of? Deduct the amounts given to Orphan Homes, to disabled ministers, to education and to educational institutions, and how small the amount that each member gives to the holy cause of missions! Is not the smallness of it a weight that is crushing the life out of more than one congregation? For what are congregations organized and supplied with the means of grace? That the members may be saved? Yes; but only if they do as the Lord commands. They are called and are ministered to in holy things, that they may work for God and with God for the salvation of men.

The same line of thought applies to the individual members of congregations. In this, as well as in other matters, it will not do to lump the members and conclude that as all enjoy the means of grace, all are saved. Individual responsibility must not be forgotten. Every one shall render an account of the deeds done in the body. Looking over the returns, it is not impertinent to ask, How many give according to their ability? Is it not true that the question is not generally as to the ability to give, but rather how small the amount shall be? When money is asked for missionary work, how many content themselves with giving a few cents? They make a mistake. They place a heavy burden upon themselves. They would find the cross of Christ much lighter. Spiritual life can't exist in a stingy soul. How can the love of God dwell there? Any member of the Church who holds his houses or his lands, his merchandise or his railroad or bank-stock, or any other worldly possession, as belonging absolutely to himself, and does not pay the Lord's interest on them, is robbing God. It is the worst kind of theft, because it is taking from Him who crowns the life of each one with loving kindness and tender mercy. The guilty take upon themselves a burden that will crush the life out of them. It is a mistake which no one can afford to make. It ought not to be made, because it is a violation of every principle of the Gospel.

Who has not seen the fatal results of this mistake? It was made away back in the early life of more than one whose worn-out bodies we have consigned to the grave. The weight of

it increased as the years passed. Old age came, and it pressed harder. Sickness came, and it became heavier. Recollections came of absences from church that worldly interests might be looked after — of excuses for not giving to God's cause, none of which were true roll across the mind. But they can't rekindle the spark crushed out by that life-long mistake. And the end comes. The clear light of the Gospel is shining all around, but it is dark. And there is a funeral. Well, where is the minister who would not rather bury almost any other sort of person than the church member whose record shows almost nothing done for the spread of the Gospel?

It is more blessed to give than to receive. That is the lesson. He who is controlled by it, makes no fatal mistake.

Something to Think About.

WE mean in regard to the missionary work of the Church. Those who entered the ministry twenty-five or thirty years ago, can easily remember how little was done at that time. There were missions, few in number, weak and struggling, and, in the most of cases, with nothing but a Classical Board or a Committee back of them. A large amount of indifferance to the cause existed everywhere. There was no organization that felt itself under obligation to arouse the whole Church to a sense of duty in regard to missionary work. In many localities it was not even thought, or admitted, that the Reformed Church had any special duty to perform in the great work of spreading the Gospel of Christ. Something was needed to develop a proper consciousness of herself. A mighty stirring up had to come, in order that the Church might be led to understand her history, genius and mission. What was needed came in the Liturgical Controversy. Ministers and laymen were forced out of the old grooves. History was looked into, doctrine and cultus were studied. After the smoke of battle had cleared away, it was seen, all around, that we had a grand heritage, capable of infinite expansion. The future beckoned to us to advance and take possession. Advancement, progress, lengthening of cords and strengthening of stakes, have been distinguishing features of our history ever since.

The first really effective organization for missionary work was the Tri-synodic Board. In this statement we cast no reflection upon the organizations of earlier date, nor upon any that existed at the time. No doubt they all did what they could under the circumstances. But at the time of which we are writing, it was felt that a greater work ought to be done. The Board was organized, and for the first time in the history of the Church a missionary Superintendent was made an essential part of the organization. Work was begun. It was hard work. The Classes, Synods and congregations had to be aroused. The spirit of benevolence had to be cultivated. Opposition had to be met and endured. But the plan was adhered to. There were many dark days, and discouragements without number. There were times when strong faith and fervent prayer were the only means at hand. But the work grew. The churches became more and more interested. Contributions increased from year to year. Missions were planted in different parts of the country. The roll gradually became longer. And to-day many flourishing, self-supporting congregations, started and fostered by this Board, are blessing others with their missionary activity and means.

We trace the present missionary activity in the Church, and the well-organized efforts all around to extend the kingdom of Christ, to the organization, the plan and the systematic work of the Tri-synodic Board.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

A Plea for the Missionary Magazine.

THE Reformed Church sends forth the first number of her Missionary Magazine with the advent of the year of our Lord 1891. Our prayer is that it may find an open door in every Reformed home, and willing readers around every hearthstone. Dr. S. N. Callender, the Secretary of the Foreign Board, will be the editor of the foreign Department. He will make its pages a channel of copious information concerning our thriving work in Japan. Through its columns we shall hear the earnest prayers and pathetic appeals of our missionaries. These will awaken a readiness in all good hearts to contribute towards the maintenance and extension of the grand work. The knowledge of their need will move us all to put forth greater efforts to bring Japan into the galaxy of Christian nations.

Will the pastors bespeak a hearty welcome for the magazine in their pulpits and in the homes of their flocks? Please, dear brethren, do this for it.

Let the Reformed Church prove her right to exist as a distinct organization by bravely and nobly sustaining her own missionaries in the Land of the Rising Sun. May the benevolent contributions be largely increased, and donations and legacies find their way into the treasury of the Foreign Board.

C. Z. WEISER,
President of the Foreign Board.

—**The Ladies of Trinity Mission**, Altoona, Pa., have raised $1000 within two years, toward their new church. Well done.

Who Will Go?

NOT many days since, the postman brought to our door, from the editor of this Department, the request, "Will you write a short article for the foreign Department of the new Missionary Monthly?" Thus is offered, in the very first number of our new publication, the opportunity of presenting a few thoughts to the *young women* of the Reformed Church —thoughts that of late have been stirring the hearts of older women, and suggesting that we cease losing opportunities through delay or want of prompt action.

Most readers of the GUARDIAN know that the W. M. S. G. S., held its second meeting at Lebanon, Pa., last June, —the first having been at Akron, O., three years before; but many do not know the result of that meeting.

A letter from Miss Poorbough, one of our missionaries in Japan, aroused the ladies present, and they began to feel that they had not been doing their whole duty; and, as they realized how slow they had been in their efforts to give to other women the same gospel blessings and privileges that had made them such happy homes, their cheeks burned with shame at their neglect; and, as their hearts warmed with enthusiasm, a committee was appointed to see what could be done. Although the work of this committee is not yet completed, it is so far advanced that it is known that at least enough money will be raised this year to pay the salary of an additional lady teacher in the Girls' School at Sendai, Japan.

Now you will say, What has this to do particularly with the *young* women? Only this: some time within the first six months of the new year this person must be selected; and *from among the young women* must come the teacher who will be sent to Japan. What

young woman between twenty and twenty-five years of age, knowing herself possessed of an earnest desire to spend and be spent in Christ's service, will respond when the eye falls upon these lines, here am I, send me?

Some of the requisites for a comfortable and successful career as a woman missionary in a foreign land are sound physical health, freedom from inherited taint or predisposition to disease, such a constitution as not readily or seriously to suffer from change of climate, a temperament that can submit with equanimity to personal discomforts, both great and small, a fair English education, with an aptness in imparting to others the knowledge possessed, and a ready facility to acquire language, a love for children, a large share of that most uncommon of all common things—*good common sense*, and a heart glowing with such love to the Saviour that it brings all these gifts and says, "Here, Lord, make me what thou wouldst have me to be." If there is one young lady reader who knows herself possessed of these qualities, then let her consider whether to her is not now offered the opportunity of that life-work for which she may long have been preparing and waiting.

The maiden to whom this call comes may be gaining experience in the heart of a busy city, or gathering strength in the quiet of a village or hamlet, or in the freedom of the broad prairie or in the seclusion of a mountain valley be developing those qualities that make the earnest, humble worker; and her path toward this work may not at first seem very clear, but wherever God wants us to go, He will be sure to open the way for us, and the prayer of faith makes easy possibilities of seeming impossibilities when God leads us. Who will go? MIRIAM.

Now March!

THESE are the words with which President Storrs closed an address at the late meeting of the American Board. The meeting had heard the inspiring intelligence that the receipts during the year had been larger than ever before; that never in its history was there so loud a call for enlarged and aggressive movement; that the disturbing questions which had in a measure disorganized the ranks of its constituency, had been harmoniously adjusted, and the ranks re-formed, when the President sounded the order along the lines, *Now March!*

With the exception of the encouraging state of their finances, our situation as a Board is markedly similar. The differences which had to some extent disturbed our operations have reached their adjustment, and never before was our work in Japan more promising and urgent for aggressive movement. Mission points by the dozen might be occupied, had we the men and means. And our President might with full propriety and urgency issue the order along the whole line of the Church:

NOW MARCH!

We have reached such a state that our work must either advance or retrograde. It cannot stand still without actual loss. If the native students are to be thoroughly educated for their work, and facilities opened for the free recruiting of the lower classes in our Training Schools, the teaching force *must* be increased. The policy of the Board, in accord with that of other churches, is to raise up native preachers and pastors. Foreign missionaries cannot acquire fluency in the language and enter into the peculiar life and spirit of the people as can their own sons. Soon the students

now in training will in increasing numbers be going forth into the field. And although the intention is to throw the burden and management of the Church upon them as soon as they may be prepared to efficiently assume these duties, yet meanwhile, they will require for a considerable time at least, the care and supervision of our foreign missionaries. So that it is clear that with each year the range of duty and labor must materially increase. Our missionaries have now their hands almost more than full. And to allow larger duties and heavier burdens to devolve upon them will, it is much to be feared, result in breaking them down, or at least in the necessity of allowing them to come home on furlough for rest. Should this last necessity arise, what is to become of the work during their absence? Our work has reached a crisis, and, as already said, if reinforcements are not speedily sent forward, we may look for disastrous results.

Our Home Mission work has been pushed forward within the last few years with praiseworthy efficiency; and, what with the apportionments for its help by Synods and Classes and systems of special pledges, has been making a blessed progress, for which we are bound to be thankful. Meanwhile none of these agencies have been operative for the Foreign work, and it has to a degree suffered a partial eclipse. This needs to be remedied at once. Not that one whit less care and liberality should be bestowed upon the Home work, but that a due thoughtfulness on the part of the Church ought not to let the Foreign work suffer. The Church is abundantly able to meet the yearly increasing demands in both fields. And while we do for the one all that its necessities require, let us bestir ourselves to meet the wants of the other, which recently has been measurably forgotten.

Legacies.

THE American Board reports having received during the last year legacies to the amount of $199,802.11—and in October last $15,231.38. This sets one to thinking. How much has our Foreign Board received as legacies? The Treasurer's Report to the last General Synod informs us, that for the three years the Board received from legacies $600 for permanent fund, and $327 97 for immediate use. This certainly must have been the result of forgetfulness. How many members of our Church died during those three years? Many made their wills, and left larger or smaller estates. They certainly did not think of the souls in the heathen world, or they would not have gone into the eternal world, leaving all this world behind them, without making a last bequest to the cause of Christ. True, we have information of pending bequests, of which we are glad. Wills already made, with nothing in them for Foreign Missions—well, please add a codicil.

The Condition of the Treasury.

THE Board has been compelled to announce to the friends of the cause that its receipts are unequal to its wants. And that it has been compelled to effect a loan of $5000, to meet the deficiency. This is much to be regretted. But the cloud is not without its silver lining, It is indicative of the fact that our work is growing and prospering. Did the income of the Board in its earlier years serve to meet its present wants, we could not but regard it as an indication of failure—we would feel sadly

discouraged. We have fervently prayed that God would bless and prosper and enlarge our work in the Foreign Field. And He has graciously answered our prayers. We have prayed with our lips; now let us pray with equal fervency with our hands, that our enlarged alms may go up as a memorial before God, and we will see whether He will not most certainly open the windows of blessing still wider. Let us be thankful not only in word, but also in deed and in truth.

Fault-Finders.

THE world abounds with fault-finders. There are only too many of them in the Church. Never was a good work undertaken, but it was criticised and exceptions taken not only to its methods, and the measure of its success, but there have not been wanting those who have denounced the whole scheme as inadequate, because it did not go forward with a rush, and drive the wheels of history with a destructive rapidity. No cause has been more severely criticised in this regard than our holy Christianity, and no leader more bitterly than our blessed Saviour. The work of Foreign Missions, too, comes in for its full share, because it has not completed the evangelization of the world in this nineteenth century. Such fault-finders should read a paper on "The Missionary Outlook," published in the November number of the *Missionary Herald*, from which we clip the following passages:

Speaking of the results of the Foreign work, the writer tells us that there are three million adherents distributed through all the great nations and at stragetic points; the Bible translated into 300 different languages or dialects; 100,000 picked youths in the higher mission schools; 400,000 under Christian education,—these are a few of the facts which suggest the steady and grand advance this work is recording.

But even more impressive than all such statistics is the rate of growth from year to year. In some countries converts and pupils are doubling every other year; in slow-moving China they are doubling every five years. The movement is already of grand proportions; but it is only at its beginning. It gathers strength and breadth and momentum every year. The blessing of God is upon the workmen and upon their work; no weapon that is formed against them can permanently prosper.

Missionaries share the life and sentiments of their lands and times; the stream of Gospel truth and influence which flows from them abroad can rise no higher than its fountain-head. There is no charm in missionary service itself to lift a man out of his times and surroundings. It is the piety of our homes and schools which the missionaries we send will take and exhibit upon the foreign field. It is the consecration which we possess that they will reveal. It is our habitual ideals which will shape their life and toils. It is in vain to look for results on mission ground greatly different from those which exist at home.

The foreign laborer seeks at the earliest possible date to render himself needless to the work by raising up a competent native force into whose hands the work, in all its departments, may pass. The missionary, in this sense, fulfills to the native pastor the office of John the Baptist to our Lord: "He must increase, but I must decrease." Thus, of necessity, the demand for missionaries is a limited de-

mand. But we hasten to say that the limit in every field is still far, far beyond anything that has yet been reached. Scarcely 6000 laborers all told, men and women, represent all the Societies of Protestant Christendom on the foreign field to-day. Not a call that comes to the Foreign Boards for reinforcements exceeds the need that is obvious and urgent. The force now employed might be doubled twice over without meeting the real need.

The writer speaking of a returned missionary veteran from the Fiji Islands, says: We learn that fifty years before, he went to those islands to find the whole population sunk in gross idolatry and barbarism, given over to cannibalism, the dread of all mariners, the despair of the human race. He came to London to speak of those same islands as Christianized, the people all recovered from their former vices and degradation, and now, well clothed, well housed, thrifty, industrious, sober, attending divine worship every Lord's day in greater proportion to their whole number than is true in the most favored localities in New England, giving of their substance to religious objects beyond all precedents in Christian lands. What a transformation! And it is due solely to Christian missions. It is an absolute refutation of all that has ever been said about the failure of missions.

What Shall Be Done?

BY referring to the Treasurer's Report published in the *Messenger* of November 13th and 20th, it will be seen that the receipts of the Foreign Board for the month of October amounted to $1065.56. At this rate the amount for a year will be under $13,000. The estimated wants for a year are about $20,000. Is the Church growing tired or forgetful of her foreign work? Now, when our successes in Japan are greater than ever before? Is she growing weary in well-doing, with forty candidates as active workers for the Lord in our Theological Training School, and the Girls' School so full of scholars as to urgently demand the help of another teacher? All this, and yet such meagre receipts as foretoken another deficiency at the end of the year! Does the Church propose that the Board shall borrow another $5000? Or shall it contract its operations within the limits of its receipts? What say the ministers and members of our Reformed Church?

Legal Form of a Bequest.

I GIVE and bequeath to the Board of Commissioners for Foreign Missions of the Reformed Church in the United States, the sum of —— dollars. Said sum to be used by said Board for the general purpose of its organization."

It is well, also, to bear in mind that a bequest to the Board made within thirty days of the death of the testator, is in the State of Pennsylvania null and void.

Family Life in Japan.

WE have selected several extracts from Prof. Rein's work on Japan, which we commend to our readers as illustrative of the domestic life of the people among whom we are expending our missionary labors. To the extent that we become familiar with that interesting people, and are enabled to see them and become acquainted with them in their everyday life, will we become interested in them, our Christian sympathies quickened and our hearts warmed to redou-

bled effort for their rescue from their spiritual blindness and their illumination with the light of the divine truth.

"Japanese mothers have, as a rule, abundant nourishment for their children, and suckle them until they are from two to five years old, and wean themselves of their own accord. Like a lamb in the flock, a little urchin will suddenly leave his playmates and hasten to his mother close at hand, and then, standing or kneeling, will take a few hearty pulls at her breast, which is never refused him."

"Many children die at an early age, not so much for want of devotion, as from insufficient knowledge on the part of their parents. Their clothing resembles that of adults in make and fashion, though the little ones enjoy much greater freedom of movement."

"Kissing and hand-shaking as expressions of affection are unknown in the Japanese as in the Polynesian family. Nevertheless, Alcock has justly called Japan the 'Paradise of Children.' Their training is conducted with great mildness and gentleness. Violent expressions of passion and corporal chastisement are interdicted by public opinion. In this point no nation has carried things so far as the Japanese."

"Although children are regarded in Japan, as among most peoples, as a special favor of heaven, and this feeling finds expression in the proverb, 'Richigi mono ko takusan' (Honest people have many children), yet large families are not numerous, and the average number of children is only three."

"The new-born child receives its name on the seventh day. When it is thirty days old its head is shaved. It is washed and gaily dressed and then carried by its mother to the temple, where she offers some coins and renders thanks to the family god. It is then taken round to the nearest relatives, who give the mother various symbolic gifts for it. When it is four months old . . . it is attired after the fashion of adults. . . . A further festival is associated with the eleventh day of the eleventh month, from which date only a few places in the child's head are shaved, while elsewhere the hair is allowed to grow. Finally, when the boy has attained the age of fifteen, he becomes a man, changes his name and the fashion of his hair, and is considered old enough to marry."

"Reverence towards parents is regarded as the first duty of children. . . . The old Japanese law ordains a punishment of 100 days' imprisonment of any child who should marry during the legal period of mourning for parents or grandparents. . . . There are numerous instances of a man's selling his daughter for some years to a house of pleasure in order to secure the means for burying his father respectably. . . . It is only among base-minded parents, however, that children are thus sold, and it is just as much forbidden by the tone of respectable society in Japan as it is with us."

"The Japanese maiden (musme) has received a good education when she can read and write the Hiragani, do a sum and has thoroughly learned the tasks and duties appropriate to her sex. Besides this she is taught to play the Samisen and probably the

Koto also (stringed instruments), as well as domestic management, and the art of tastefully arranging flowers in vases, on which there are special illustrated treatises."

More Missionaries Needed.

SOME persons may have been led to ask the question: "Why are our missionaries so urgent in their calls for additional workers in our Theological Seminary and Girls' School in Sendai? Have we not already two American Professors in the Seminary and two in the Girls' School, besides native teachers in both?" We wish to give a full explanation of this matter, and thus exhibit to those interested in this work, wherein the necessity in the case consists.

The school for training up a native ministry does not confine its instruction to theology exclusively. It is compelled to provide for such a classical course as is necessary to fit students to enter upon the theological course proper. It is a great mistake to suppose that the people of Japan are so illiterate that a thorough education is not necessary to fit a minister to declare to them the truths of our holy religion. They have schools of a high grade, and their standard of education, while already of a high order, is rapidly advancing. They are a civilized and intellectually cultured people. Hence the necessity that the minister of Christ be a man of such breadth of educational equipment as will enable him to move on the elevated plane of intelligent life around him. Our institution must be prepared to qualify its students for such a sphere of action, if they would not incur the contempt of native scholars.

Hitherto a large share of our Professors' labors have been expended in the classical preparation of their scholars, and their teaching force has been adequate to this service. But now that the classes are advancing, and instruction in the higher theological branches is necessary, they find their teaching force too small. A person at all acquainted with the workings of our institutions at home is aware of the fact that two or three teachers are sufficient to conduct classes as far as through the Freshman Class. But to go beyond it requires the addition of at least one Professor for each advanced class. All this, too, prior to an entrance upon the Seminary studies proper. Now, how are our two or three Professors at Sendai to do the work of a College and a Theological Seminary faculty combined? It is simply out of the question. This is the reason they are so urgent for an additional teacher. And the very fact that they ask for but one more indicates, on their part, a willingness for each one to do the work of two men, according to our home standard. No, the Church is overworking her missionaries, and a continuation of this policy must prove disastrous. But this policy cannot be changed until the Church furnishes the Board with enlarged means.

With reference to the Girls' School, it may be said that were the Misses Poorbaugh required to do no more than fill the position of class teachers, their burden would not be so oppressive. But when it is borne in mind that on these two ladies devolve the whole management of the school, the supervision of the work done by the native teachers, the whole round of housekeeping, boarding department and all, and in addition the moral, social, domestic and religious culture of those Japanese girls under their

care, the wonder is that they can find time and strength to do any work in the class-rooms at all. So far as the merely intellectual culture is concerned, they might, perhaps, call in suitable native help. But, for the development of the heart and the affections, this cannot be done by natives. They are wanting in this regard themselves.

From Miss Lizzie Poorbaugh's late letter we learn that it is the testimony of a cultured Japanese lady, that after infancy they know nothing of a mother's love, and that it is only as they learn it from their foreign teachers that their girls' affectionate nature is developed, and they learn to love. We appeal to the hearts of our mothers and sisters and daughters,—those who know what it is to love, those who all their lives have lived in the bosom of affection,—are these missionary ladies unreasonable in asking the Church to send them another loving heart to help them bear the burden of their herculean task? God bless their loving souls, and may He very soon send them the help they so much need!

Responsibility of Pastors.

THE responsibility of pastors in the matter of awakening and educating their people on the subject of missions, is not appreciated as it should be. On them depends, in a large degree, the development of a right spirit in this direction. Alas! that many pastors should practically deny their responsibility in this matter. They sometimes treat a proposal to enter upon some effort that shall arouse their congregation to a deeper interest in missions as if it were an impertinence, nothing better than the scheme of an individual to further his own private ends. They often seem to forget that the most direct way to secure the spiritual life of a congregation is to arouse it from its slothfulness and selfishness and bring it to entertain some large conception of the kingdom of God. A letter received from a Connecticut pastor says: "I am looking for a generation of missionary pastors who will work their parish benevolences thoroughly." The minister from whom we quote this sentence seems to belong to the generation for which he is looking, if we may judge from a series of hektograph letters which he has sent to his people in connection with calls for their offerings to various missionary societies. He has an envelope plan, but he says of it: "The only envelope plan that will succeed is one with somebody who means business back of it all the time. One man's memory and one man's push and one man's consecration have got to see the thing through." This testimony as to the envelope system is true, as experience has abundantly shown. This is nothing against the scheme, provided there is a man, whether in the pulpit or out of it, who will throw his energy into the matter from January to December. Would that there were such pastors in all our churches; and we say this not more in the interests of the missionary work than for the sake of the churches themselves.—*Miss. Herald.*

Indians of Colombia, S. A.

WHEN Colombia was discovered and conquered by the Spaniards the country was thickly settled by Indians. Some of the tribes were fierce warriors and fought desperately for their rights, but the majority were easily conquered and controlled. Among the most intelligent as well as the most docile of all the numorous tribes were the Chibchas, or Indians of the Great Plain of Bogota. It is es-

timated that there were not less than 2000 for every square league of land, or a total of 1,200,000 of them on the plain. They were conquered by Quesada and his one hundred and sixty Spanish soldiers.

Many of these Indians are partly Spanish. Some of them are wealthy and well educated, but the great majority are very poor, ignorant and degraded. They speak the Spanish language and are the abject servants of the Romish church. Multitudes of the very poorest of them live in the mountains around Bogota. Theyc ultivate little patches of potatoes, and perhaps a few other vegetables, and live in little, low, mud houses, with thatched roofs. They cook, eat and sleep in the same dirty and smoky room, while hungry dogs and half-naked children nearly always add to the pitiable features of the scene. These poor people, men, women and children, may be seen from time to time carrying long, heavy bundles of wood down the mountain roads and into the city of Bogota. As a rule, they are an inoffensive, harmless people, but very dull and difficult to impress with religious truth. The blessed Gospel of Christ has, however, been found sufficient to elevate even these people and it is their only hope.—*Woman's Work for Woman.*

A Stove Over Each Lung.

LITTLE CHARCOAL-BURNING DEVICES TO KEEP JAPANESE WOMEN WARM.

IN no country in the world are the people so ingenious as are the Japanese. The numberless little contrivances which they invent, either for use, comfort, amusement or for decorative purposes, is simply wonderful. One of the many quaint little articles which go to form a part of every Japanese woman's dainty accessories is the chest-warmer. Now, a chest-warmer is nothing more or less than a diminutive charcoal stove about four inches long by two and a half wide, and an inch in thickness. They are made of tin, with perforations here and there on the side to furnish a draft, to keep alive the fire within.

The tin is then covered with paper to prevent the escape of any particles of dust or ashes which might soil the outside cover, which is generally made of delicately-embroidered silk of some bright hue. On the top is a little slide which is drawn aside to admit the fuel, which consists of a roll of charcoal the length of the box and an inch in diameter. The charcoal is finely-powdered and securely packed in a tough paper cover; this roll is lighted at one end and then deposited in the little stove, where it merrily burns away for six hours before needing renewal, giving out a warmth which is decidedly agreeable on a cold day.

The Japanese women invariably dress in light-weight silk kimonas (dresses) carelessly folded across the bosom. Now, as the climate of Japan is damp and at times decidedly chilly, and Japanese fashion will not admit of warm wraps, a Japanese lady deftly slips a couple of these little charcoal comforters beneath the multitudinous wrinkles and folds of her loose gown, adjusting one over each lung; then she boldly defies the cold, displaying two or three inches of shining, amber-hued throat without the least fear of the terrors of pneumonia. American ladies who visit Japan find them very pleasant as hand-warmers. One of them slipped into the muff will warm one to an amazing degree.

—**A few copies** of the yearly Report of the Bi-synodic Board are still on hand and will be sent to any order.

In the Shadow of Thy Wings.

IN an old tree beside our door
A wee bird built a cosy nest,
Where folded in its soft embrace,
She and her tender brood might rest.

The summer sky was clouded o'er,
A sudden breeze stirred all the air,
And soon the rain in torrents fell,
And looking up with anxious care,

We saw the lovely mother-bird
Sit calmly, and with outspread wing,
From rushing wind and falling rain,
Each little bird safe sheltering.

Then thought we of those trustful words,
That David, Israel's psalmist, sings,
"Till storms are past, my refuge is,
Safe in the shadow of thy wings."

What comfort to our storm-tossed souls,
What sense of care divine it brings,
To know that we may surely hide
"Under the cover of His wingss."

Lima, N. Y. ELLEN M. WORK.

Another Beneficiary.

IT is with great pleasure that we announce that the Board has received another application to designate a pupil in the Girls' School at Sendai as a beneficiary. This application is made by the Ladies' Missionary Society of Heidelberg Reformed Church, Philadelphia, Pa. Miss Poorbaugh has already been asked to select the girl, and to send to us her name and age, together with duplicate photographs, one to be sent to the Ladies' Society, the other to be retained by the Board.

There is that which is uplifting and inspiring to the pious heart in the consciousness that we are giving our means and offering our prayers for the salvation of our benighted fellow-beings in heathen lands. But when our efforts are concentrated upon one person, and we are enabled to make her acquaintance, as it were, even though it be a far-off one, through the means of an accurate photograph, and thus see her and come to know her, it serves greatly to awaken a personal feeling and affection.

This is especially true of women and Sunday-school scholars. For their hearts are more prompt to respond to the call of affection than are those of calculating men. It is a wonder that many more schools and Missionary Societies do not seek to enjoy this spiritual luxury.

—Shall the $5000 indebtedness remain as an incubus on the Board, with the annual draft upon its limited receipts of several hundreds of dollars for interest, or will the Church promptly furnish the means for its liquidation? Please do not specify contributions for the debt, at the expense of the fund for running expenses. But contribute to the general treasury in such liberal measure, as will enable the Board to pay the debt out of that fund.

—It is stated that the American Baptist Missionary Union will be at additional charges to the amount of nearly $50,000 for the coming year, in consequence of the effects of the Silver law enacted by Congress last winter. Other Boards are realizing a similar experience. Our Board has been compelled to increase its appropriations, for the same reason, to the extent of several hundred dollars.

—The Secretary is now ready to respond to invitations to visit the Churches in the interest of the Foreign Mission cause. Please notify him several weeks in advance, as he may have an engagement for the time specified.

—The receipts of the American Board for its first year were less than $1000. For this last year they were upwards of $600,000. It has a balance in its treasury. Its constituency is keeping step with the onward movements of God's Spirit.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

The general editor humbly but very hopefully takes charge of *The Missionary Guardian*, expecting to find much pleasure in preparing its pages for so large and varied a circle of readers as it surely will have. To all these he gives warm Christian greetings, with love and prayers. May the Lord guide every hand that writes! May the Lord bless those who read!

The New Missionary Magazine.

The several Boards of Missions have taken a long step forward, in the publication of a new missionary magazine that shall represent all our work. "We are on the right road," say the brethren in all parts; and many think the movement will aid a healthy unification.

The Committee having the matter in charge was made up mainly of members of the Executive Committees of the three Boards—men of experience, who gave the case careful consideration.

After resolving to establish such a general magazine, and after accepting the offer of the *Guardian* for this purpose, a name had to be chosen; and, as often in the naming of a child, the selection was not an easy matter. Several names were proposed, all of them good, but of course only one could be used. What shall the name be? Three names were put in nomination, the vote was taken by ballot, and the new child was called *The Missionary Guardian.*

After the election of a general editor, each sub-committee, *i.e.*, the representatives of each Board, selected an assistant editor for its respective Department. Rev. J. J. Leberman, D.D., who was chosen to represent General Synod's Home Board, has since declined, and Rev. D. S. Fouse has been appointed in his stead, at least for the present.

The foreign work is to be in the heart of the magazine, between the home and the miscellaneous matter; and more space will be given to it than to either of the home Boards, so that there may be an approach to equality.

The third Department, miscellaneous, matter will be devoted to missionary news from the German Boards, to church building, to woman's work, to our Missionary Societies and to items from other Churches, with one page for children.

This magazine, representing (or at least reporting) all our missionary interests, is now offered to the whole Church, and so should commend itself to the confidence and attention of the whole Church. It is hoped that every English pastor, to say the least, will bring it in some proper way before his people, and try to secure their subscriptions.

The cash basis on which the publisher will give it to the Church must also meet with approval, even as a matter of convenience and safety to the subscriber. If he wants it, he will send the money; and if he does not want it after the year, he has no further trouble. If pastors and Consistories will now give it their help, *The Missionary Guardian* will start out with a large list.

—The corner-stone of the church in Johnstown, Pa. was laid November 30th. Congratulations to pastor Bates and his mission.

Pledges for "Tens."

Previously reported,	18
From Blank,	1
Missionary Society, Pennsburg, Pa., Rev. A. L. Dechant,	1
Missionary Society, St. John's, Chambersburg, Pa., Rev. J. B. Shontz,	1
Missionary Society, Upton, Pa., Rev. Z. A. Yearick,	1
Missionary Society, New Providence, Pa., Rev. J. M. Souder,	1
Missionary Society, Trinity, Altoona, Pa., Rev. L. E. Coblentz,	1
W. M. S. of Lebanon Classis,	1
Congregation at Lisbon, Iowa, Rev. F. M. Shultz,	1
Total to December 5, 1890,	26

The reader will notice that this is a second effort to raise 1000 ten-dollar subscriptions as a special offering for home missions. The first began in November, 1889, and closed in September, 1890. The Board directed the Superintendent to continue the effort, and a second campaign has now been begun.

What is the Classical Apportionment?

REV. W. H. SHULTZ, in his congregational paper, answers this question as follows:

"Briefly this: In order that the Reformed Church, as a denomination, may carry on the work in general, and reach out and make aggressive movements in the way of missionary effort, building missionary churches, educating worthy young men for the ministry, etc., the Synod asks each Classis for a small amount of money from each communicant member. It is not an arbitrary *tax*, but the smallest possible amount with which the Church can successfully prosecute and enlarge her work."

Tnen, speaking of Ohio Synod, he says:

"The apportionment (or amount expected from each member) is sixty-two cents for this year, and is divided as follows:

"For Missions, about 39 cents; Beneficiary Education, 10 cents; Building Churches, 5 cents; General Expenses, 6 cents; Ministerial Relief, 2 cents.

"Only four of the eleven charges in the East Ohio Classis reported paid in full last year. Ours was one of the four."

Topics for the Year.

THE following order of topics is used in many churches at the monthly missionary service, and with great profit also, because it covers so much ground:

January,	A General View of Missions at Home and Abroad.
February,	China.
March,	Mexico.
April,	India.
May,	Unoccupied Territory.
June,	Africa.
July,	Indians, Chinese and Japanese IN AMERICA.
August,	Papal Europe.
September,	Japan and Korea.
October,	Mohammedan Lands.
November,	South America.
December,	Islands of the Sea.

Receipts for November.

THE following are the amounts received in November by the several treasurers:

Elder Charles Santee, 532 North Sixth Street, Philadelphia, Pa., treasurer of the Board of Home Missions of General Synod, reports:

For Missions,	$485
For Hungarian Work,	85
For Harbor Missions,	15

Elder Wm. H. Seibert, Harrisburg, Pa., treasurer of the Bi-synodic Board of Missions, reports:

For Missions,	$2153
For Church-building,	128

Elder J. L. Lemberger, Lebanon, Pa., treasurer of the Board of Foreign Missions, reports:

For Missions, ... $

Our Question Box.

THERE are some things which those who are interested in missions would like to know, and if they will drop them into our editorial question box, they will receive attention. The answer will in most cases be of interest and value to many others.

Much information is given in addresses, editorials and general articles; but often the speaker or writer does not tell the thing which *you* want to know. It may be a very small or common or simple thing, but you want to know it; then ask it. Send your questions addressed: *Missionary Guardian*, 452 North Queen Street, Lancaster, Pa.

Church Work Convention.

IN December, 1890, the Ministerial Association of the Lehigh Valley met in the parlor of Allentown Female College, and several papers were read. An abstract of one of these (others will follow) we give below, by Rev. G. A. Schwedes, of Bethlehem, Pa., on "The feasibility of holding Church-work coventions irrespective of classical lines, and their usefulness."

A very large subject. Were it not a trite expression I would begin by calling it an important one. We all believe in such conventions. Their effects are no longer uncertain. In some of the best communities of our Church, their influence and interest awakened have done wonders. Potomac Synod went to the front in stirring up people to give liberally of their means. Their plan of operating is worthy of imitation. Church-work conventions are instrumental in bringing before the laity subjects that will not otherwise be touched upon. They should be educational, and in their results practical. Nor should narrow bounds be set to their influence; no doubt in this Valley they could most successfully be operated by a joint plan between the three Classes. It is only by special effort that large results can be acquired; and to follow enthusiastic Church-work meetings, with a thorough canvass for Seminary Endowment or Building Fund, would in my estimation be better than a system of annual contributions. The Ministerial Association carries with it purposes of stimulating activity in practical Church-work; nor would it be foreign to the spirit of our organization to father the prosecution of such conventions within the bounds of Classes or jointly. But more than discussion do we need enthusiasm and courage.

A Word to the Missions.

WE, that is, all the Boards, want all our missions to give the *Missionary Guardian* a large circulation for their own present and future good. They as well as others, need to know all about the work, and they owe it to the Church that aids them as well as to themselves, to be intelligent Reformed people.

The W. M. S. of the Synod of the Interior.

THIS Society held its second annual meeting, Oct. 17, 1890, in Wichita, Kansas. The morning session was devoted to business, Mrs. H. Bair, of Forreston, Ill., presiding. Quite a number of lady delegates from the various Classes were present, some of them coming five, six and even seven hundred miles, thereby proving their devotion to the cause which the women of our Church have so earnestly espoused. The work, so new to most of the Society, was taken up with interest and alacrity, which was encouraging.

The morning proved all too short, so an adjourned meeting was held in the afternoon, which was pervaded by a most earnest and prayerful spirit that God would give abundant wisdom and success to woman's work in the mission cause. We voted $100 towards sending a lady missionary to Japan. The following officers were elected: Mrs. Rev. C. A. Santee, President; Mrs. Rev. H. Bair, Vice-President; Mrs. Rev. W. Shaley, Recording Secretary; Miss Laura Nuss, Corresponding Secretary; Mrs. H. B. Irwin, Treasurer; Miss Grace Love, Editress.

A most pleasant and profitable day was spent, heart touching heart, until the missionary fires were one common flame upon the altar of Christian love.

When we started out, some of our synodical brethren, fearing to see us embark in an unknown sea, kindly offered to tide us over the breakers, and set us "smoothly sailing;" however, thanking them, we declined, and set sail all by ourselves, with hopeful hearts and plenty of good humor on board; and if we sometimes did get our reports and movements a little mixed, we fixed it up and laughed it over, and promised not to tell!

In the evening a delightful public session was held, and much enjoyed by the large and enthusiastic audience present. The ladies presided with grace and dignity, acquitting themselves nobly and receiving many kind congratulations on all sides. Papers were read by Mrs. Rev. Stauffer on "What can we do for Jesus;" "Woman's place in the Church," by Mrs. Rev. Santee; and a "Missionary Budget," by Miss Grace Love. Little Miss Vernie Nicodemus of Forreston, Ill., also recited very sweetly. The collection, over $16, was given for a memorial window at Cedarville, Ill.

GRACE H. LOVE.

The Yearly Report.

THE yearly Report of the Bi-synodic Board of Missions is now widely circulated. It was first sent out to all the readers of the *Reformed Church Messenger*, and then to the readers of the *Missionary Herald;* it will be published in the minutes of the Eastern Synod and of the Potomac Synod; and now 7500 copies of it have been sent to pastors who asked for it for free distribution. *We want our people to know where their money is going, and how the work is prospering.* Please carefully study the statistical table. See how largely the missions are giving both to congregational purposes and to benevolence. Compare the average per member with the average in your congregation.

From Home.

THE Superintendent was out twelve successive Sundays from September 14th to November 30th inclusive, as follows: Chambersburg, Pa. (Zion's), Brickerville, Pa., Martinsburg, W. Va., Washington, D.C., Bangor, Pa., Reading, Pa., Chambersburg, Pa. (St. John's), Littlestown, Pa., Baltimore, Md., Altoona, Pa., Marklesburg, Pa., and Wyoming, Del.

But this includes also twelve Saturdays and as many Mondays, which makes a big hole in the week; and to this must be added a missionary convention near Sunbury, the meeting of the Board in Columbia, two days in Virginia, a service in Hagerstown, Md., attendance at two Synods, a missionary convention in Berks County and a week in Blair County.

—**Please note well.** Send no money for the MISSIONARY GUARDIAN to any of the editors, but only to the Reformed Church Publication House, 907 Arch St., Philadelphia.

Give Instead of Get.

MRS. Mary E. Whitmore, President of the W. M. S. of General Synod, has lately in the church papers appealed to the ladies of the Church to make a sacrifice for foreign missions. She says:

Statistics show that there is more money spent for kid gloves than for missions. We women and girls spend the greater part of this large sum. Look at your kid gloves, for which most of us have a weakness, just as our brethren have for cigars, and then listen to the calls of Japan. The mission wagon scarcely moves. Its wheels are clogged with debts. Sisters, here is an opportunity for us.

Let me make a proposition to you, dear friends. Let us *all* (so much depends upon that word) unglove our hands, and give it one big push that shall send it flying to Japan. Let us each sacrifice one pair of kid gloves, and send $2, a fair average for that article, between this and January 1, 1891, to the Treasurer of our W. M. S. G. S., Mrs. G. Z. Kunkel, 31 S. Front St., Harrisburg, Pa., for Foreign Missions. Let us not only lay off our costly kids for a season, those who cannot spare the money without, but let us also push by offering a prayer for the cause of Christ in Japan, every time we unglove our hands between this time and Jahuary 1st.

The W. M. S. of Philadelphia Classis.

AT its last regular meeting this Society found itself able to pay $50 on its Church-building Fund; and a plan was set on foot to raise the unpaid balance, $150, sooner than was at first intended.

The President, Mrs. Rebecca S. Dotterer, very regretfully offered her resignation to the Society, on account of leaving for the West, to remain probably a year. The Society refused to accept the resignation, stating that the Vice-president, Miss Lillian Gerhart, would fill the place until the next election of officers.

The Society voted also $10 to the Publication Committee of the W. M. S. of General Synod, to assist in publishing the report and papers read at the meeting in May, 1890, at Lebanon, Pa.

An amendment to Article III of the Constitution was proposed as follows: That each Missionary Society sending two delegates to our Society, be requested to pay $2 per year for the same. This amendment to be acted upon at the next meeting, which will be held in February, 1891, in the First Church, Philadelphia; pastor, Rev. J. H. Sechler.

A Missionary Brick-work Quilt.

THE special work of the women of the Orangeville charge, Rev. A. Houtz, pastor, during the months of August and September, was the making of an album quilt for the Girls' School at Sendai, Japan, by which we netted $35.00 for the Foreign Board. We asked each member of the charge ten cents for the privilege of writing their names on a brick.

It was truly a labor of love and we believe the interest thus aroused will do more good than to secure large offerings from the interested few. It was cheering to see whole families desiring to be represented on it, and not a few seemed anxious to place on it the names of their departed parents.

A small effort of this kind in all our Societies would soon enable the Board to answer Brother Hoy's urgent appeal. Try something of the kind, dear sisters. S. J. H.

THE CHILDREN'S PAGE.

"What a Child May Do."

"Even a child is known by his doings, whether his work be pure and whether it be right." Prov. 20: 2.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need
That I may wiser grow,
If I would ever hope to do
Things great and good and useful too.

But even now I ought to try,
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh, and eat and drink,
And sleep and wake and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing.

Then let me try each day and hour
To act upon this plan;
What little good is in my power
To do it while I can.
If to be useful thus I try,
I may do better by-and-by.

Cheering Words.

The Little Grace-bringer.

A FEW years ago, in Lilong, China, there was a poor little girl whose father had decided to put her to death, but who was rescued by her Christian grandmother, and taken to a missionary. The missionary received her and provided for her support in a foundling hospital. By her grandmother's wish she was named Yin-Kyan, or "Grace-bringer," because she was very anxious that the child should some day bring her parents to Christ. At that time no one could see how this could possibly be done. In a few weeks the love of her parents woke up a little, and they wanted to take her back. The missionaries gladly sent her back again to her parents.

But you may be sure that the missionaries did not forget little Grace-bringer. They went to see her now and then, and talked with her parents about our Saviour and the true God. They carried her Bible pictures, and when she was old enough they taught her to read; and this is the result: A year ago a missionary was called to Lilong to receive some people into the Church. Among those who wished to join was little Grace-bringer and her entire family—her father, mother, two grown-up brothers, and a sister-in-law.

"What has brought all this family to Christ?" asked the missionary. "It is Yin-Kyan," said her grandmother, who was present. "She has made good her name. She has brought grace to all her family." The missionary went often to the house while they were preparing to join the Church, and was much pleased to see that the father always held the little girl in his lap, and seemed very fond of her.

A LITTLE boy sending $5.00 to Rev. Dr. Wilson, of the Southern Presbyterian Church, writes: "We have a little Missionary Society in our home. I am the president, brother Albert is secretary, sister Martha is treasurer, and little brother Rue is collector. We made this money ourselves."

A HEATHEN man said to a missionary, "There must be something in your religion to make you come all the way out here to tell us of it. I would not go so far to tell you of mine."

MUCH matter intended for this first issue has been crowded out; and hereafter the children shall have more than one page.

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1850–1890.

REFORMED MISSIONARY HERALD.
1881–1890.

The Missionary Guardian.

VOL. I. FEBRUARY, 1891. No. 2.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

News from the Missions.

IN 1875, when the General Synod met in FORT WAYNE, Ind., many of the brethren lamented the fact that we had no English congregation in that city. A few years afterward the Mission Board of the Ohio Synod opened a mission there. This is about thirteen years ago. What has been the result? We have there a fine and valuable lot on which has been erected a neat chapel. This is nearly free of debt. A few years ago the erection of a parsonage began to be agitated. Now they have a very fine parsonage, also about free of debt. They are now looking forward to the erection of the main church, which will become a fact in the near future. Who will dare to say that it does not pay to plant missions in the large cities of the West?

KEARNEY is a thriving young city in Central Nebraska. Rev. Edmund Erb has lately explored that city and vicinity, and has found quite a number of members. Strange to say, several of the leading Churches are not represented there. That fact should be considered by our Church, as it would give her many advantages.

OMAHA, a city of 138,000, situated on the west banks of the Missouri River, in the State of Nebraska, has no Reformed Church. There are a number of Reformed members there, and others are going there. Can the Church afford to neglect such cities any longer? Will the Church not arise in her might and demand thaf such centres be occupied, even it some poor, famishing fields must be abandoned?

The new mission in NORTH AKRON was organized on November 9th with 91 confirmed and 54 unconfirmed members. Rev. E. D. Wettach was commissioned by the General Board, and began work there on the 3rd of October. When the mission was created, the understanding was that the Grace Church people should assist in the erection of a chapel. This is now under way, and, indeed, perhaps by this time already occupied. This is the first church organized in North Akron, and members of all denominations have entered the organization. The founding of this mission was a timely

movement, and its success is assured from the beginning.

NEW PORTAGE is a new town five miles out from Akron. More properly, it is an old town, now taking on new life. Manufactures are springing up as by magic, and houses are going up in a way surprising to every one. There has been a small Methodist organization there for years. This is now finding itself in the midst of a thriving city without any effort on its part. Our people organized a congregation there on November 9th, Dr. Goss being the supply for that point. This is a good work, and unless some arrangements can be made with surrounding charges so as to make it self-sustaining from the beginning, the Boards of the Church should see to it that it is well supported and cared for.

The congregation at JOHNSTOWN is now engaged in the erection of a new church. We are informed that the work is going forward rapidly. Nearly $7000 are on hand for the building. The lot is held by the Westmoreland Classis, and is a valuable site. The building contracted for, we understand, will cost, when finished, about $11,000. The Board had given orders that the building should not cost over $8000; but Pastor Bates and his Consistory seem to think that they have the funds in sight to build more expensively. We hope there may be no debt left back to vex the souls of the people in the future. Mission congregations should be very careful how they build.

The mission at COLUMBUS, Ohio, has had a rapid growth. Rev. S. W. Seeman took charge about the middle of April last. The congregation was organized about the middle of May with 48 members. Now there are between 70 and 80 members. They worship in the Chapel of the Masonic Hall, than which there could not be found a more pleasant place for service. The Sunday-school numbers nearly 100. The whole movement has been a success thus far. Of course, there are always contingencies that may arise, and therefore we never can be sure of the final success of a mission until a church is built and paid for, and the congregation placed upon a solid foundation. That is what the congregation needs, and must have as quickly as possible.

The last enumeration gives LINCOLN, Neb., a population of 55,000 souls. This is the capital of the State. It is growing rapidly, and, in many respects, is a better town, so considered, than its much larger neighbor, Omaha. This city has of chapels and churches *forty-two*, with 10,000 members and a seating capacity of 14,000. According to this, there are just 41,000 people who could not get into the churches if, on some bright Sunday morning, they should all take a notion to go to church. Is there not need of more churches in this city? It is a grand field for missionary work. Rev. T. F. Stauffer is our missionary at this place, and by next summer expects to erect a house of worship. The Church at large will have an opportunity to give some aid to this new project, and let it be liberal help.

On a late visit to ST. JOSEPH, Missouri, we met, for the first time, Mr. John Motter, formerly of Emmittsburg, Md. He has been a resident of St. Joe for *thirty-four* years. He graduated at Marshall College in 1854. Time has dealt kindly with him, and while his children are all married and gone from the parental roof, he and his better half are still hale and hearty.

He made inquiries about his collegemates, Drs. Mease, P. C. Prugh, Kefauver and others. Though a member of the Episcopal Church, he is as strongly Reformed as ever. He has taken the *Messenger* all the years of his western life. He laments the fact that the Reformed Church did not long ago plant a congregation in his adopted city. He thinks the present is a very favorable time to make a beginning.

The new church at BRADDOCK was dedicated on November 24, 1890. Pastor Hassler has thus been enabled to see the long-wished-for day when a house of worship could be erected in that growing city. The whole cost of lot and building was $5016. The indebtedness on day of dedication was $1434.39. Of this amount, there was raised, on day of dedication, all but about $180. This is certainly a matter of congratulation, that the property is so near out of debt. Now the congregation is in a position to grow, and we have no doubts that large additions to the membership will follow. Pastor and people deserve well of the Church for the good work done.

The HIAWATHA and BAKER Mission, in Kansas, after raising all the apportionments and paying all dues, paid into the General Board *sixty-five* dollars for missions.

Rev. Joseph Sechler, of Lena, Ill., and his good people, after paying all their apportionments and also some other benevolent moneys, paid into the Board *sixty* dollars for missions. Some may ask, How was this done? We answer, both missions have good, live Missionary Societies, and that is the answer to the whole matter. Why may not other missions have such Societies?

CLEVELAND, OHIO.—"The estimated cost of this admirably arranged building, with the Norwood Avenue side of stone, and the temporary Hough Avenue side, the west and north sides of brick, with stone trimmings, including furnace, but without plumbing or the completion of the basement, is $7500. This, being merely an estimate, will be below, rather than above the actual cost. The congregation has abundant cause for rejoicing that so ample a building can be erected at a sum within its means. But 'within its means' means six more months of untiring energy and devotion in the accumulation of funds from available sources. The winter is before us; half the amount to pay for the building is subscribed; the lot is already purchased; now for a united effort to make this grand and great undertaking an unqualified success."

The above we gather from the *Grace Reformed Gleanings*, of Cleveland, Ohio. It is an indication of what is going on in the "Forest City" up on the lake. It tells of much hard work that is being done for the erection of the new chapel next summer. It seems to us that there can be nothing more interesting than to behold a flock of young, vigorous and earnest church members seeking to build up a mission in a city like Cleveland. There is much to inspire them,—so much to hold them together in the common work. We know something of the material of which that mission is composed. We do not flatter them when we say that we expect great things of them. And what a satisfaction it will be when they get into their new chapel! They can then even look with pleasure upon the little dingy Reading Room and big ugly Wigwam up on Wilson Avenue.

REV. N. H. SKYLES writes us that he has moved into the new parsonage which was built during the summer. The friends of Bro. Skyles will all rejoice with him on his entrance into his new home. We know that he was very unsatisfactorily located for the work of the mission, and will therefore the more thoroughly enjoy the parsonage. With a new church and a new parsonage, and, what is more important still, a live, active pastor—this mission in the growing city of Jeanette should soon grow into a vigorous charge.

DOWN in Effingham Co., Ill., is the little city of Altamont. Here we have a congregation, and connected with it is one in the country. These two congregations constitute the Altamont mission. This field has been served until lately by Rev. J. Wolbach, who has now accepted a call from the Anna (Illinois) charge. This field is vacant, and the Board is very anxious to procure a pastor. It is a pleasant field, since it is so far South as to escape much of the rigors of a Northern winter. Who will respond to this call of the Board? The people are intelligent and earnest, and await anxiously the coming of an earnest pastor. For the present the Shelby congregation will be served by the pastor of this field.

UP in Stephenson county, Illinois, is the Damascus Mission. It is constituted of two congregations. Rev. Joseph Sechler is the missionary pastor. Here we have an example of what can be done for the cause of missions where proper efforts are put forth. We attended the meeting of the W. M. Society. It is composed of ladies from all churches and no church. This Society has paid nearly $60 during the year, and this, with what the congregations will raise, will make an average of at least $2 per member for missions. Were such efforts put forth all over the Church, there would be no need for calling for mission funds.

INCLUDING the Hungarian Mission, and the Harbor Mission at the Port of New York, there are now *thirty-six* missions under the General Board requiring for their support not less than $16,000.

THE money for the payment of the missionary at the port of New York should come from the entire Church. The apportionments for his support for three years were made by General Synod at Akron. The new apportionments made at the last meeting of General Synod do not become available until the meeting of the Classes in the spring of 1891. For some months past, funds for this cause came in very slowly. The General Board must either use its funds, which were not contributed for that purpose, or the missionary must go unpaid. Neither is right. The Church should pay the money freely, because she voted to do so.

WE need greater promptness in paying the moneys for missions. The apportionments are made by the Synods in the fall of the year. The Classes meet the next spring and these apportionments are then sent down to the charges. Then a long breathing spell is taken before any effort is made to collect these funds. The autumn months approach, and still little is done toward getting them. When the spring approaches again, a great effort is made to get the funds, and success may crown the efforts, but

during all the time of this inactivity the Boards had to do work without this money, whereas, a portion of it might just as easily have been gotten earlier. Can we not have a little more promptness? When a pastor has $100 apportioned his charge at the meeting of Classis on May 1st, why may not $25 of that money be in the treasury at the end of July and forwarded to the proper authorities? Would a little system and *persistence* not bring the money? In the majority of cases it would; and what a blessing it would be for the Boards if such activity could, in some way, be brought about! Pastors please note this, and send in your mission money promptly.

WE lately made a visit to Edinburg, Ill. This is in Christian county. Rev. D. N. Frantz upholds the standard of the Reformed Church in this garden of the State. Here are many people from Pennsylvania. This is truly a missionary field for our Church. Here are the towns of Taylorville, Edinburg, Stonington and Blue Mound, in every one of which we have plenty of members to begin work at once. A missionary should early be sent into this region to help Bro. Lantz.

AT Astoria and Summum, in Fulton county, Ill., we have a charge now vacant that should be supplied at once. This is not exactly a mission, but much missionary work should be done in that region, and for this reason we deem it important that this field be supplied at once. Here are many families from York, Adams and Bedford counties, Pa. Who will take this field? We do not promise you a very large salary, but a kind people who will supply the temporal wants of their pastor.

AT Foreston, Ogle Co., Ill., Rev. H. Bair is doing a good work. The charge has been so strengthened that one of the congregations has offered to take all the time of the pastor and pay the whole salary. That is the kind of prosperity the church desires to have. The good Brother informs us that he will soon have ready a list of *thirty* subscribers for the new MISSIONARY GUARDIAN.

DURING one of the hottes of last July, in company with Rev. E. E. Weller, we made a short canvass of Cumberland, Md., with a view of establishing an English congregation in that city. Many of the people had left the city and a good and thorough canvass could hardly be made, and we did not feel very sanguine of success; still we thought something could be done, as indeed is the case in almost any thriving city. Bro. Weller has been engaged in the work there since October 1st, and now reports the outlook very hopeful indeed. Nearly thirty members have been found, most of whom will enter the organization. A hall has been rented and services are held regularly. The attendance is very good, and at no distant day a congregation will be organized and a Sunday-school started. We have here another evidence that the cities are the places where we should organize missions.

BY the time this appears in print, there will be two missions vacant under the General Board. Men receive calls from strong charges where larger salaries are paid, and it seems but human for them to make changes. It, however, is often very discouraging for the missions to have their pastors leave them when they are seemingly prospering. The Board is very

anxious to get missionaries for these fields. Any pastors who would be willing to engage in this work will please let us know of it. We would like to have *three* pastors for fields in Illinois and Iowa. Brethren, let us hear from you speedily.

General Items.

WE have sent out to all the Missionaries under the General Board the blanks for the Annual Report. These are sent out thus early in order that all may see what is required and get the reports ready in good time. If there should be any missionary who has not received the blank, we hope he will let us know. Remember this report is to be made out April 1st, 1891,—the time when the year begins with the General Board. Some of the missionaries at the beginning of the year sent in requests about the salary for the coming year. Let all such remember that these matters will not be considered until the meeting in April, 1891.

A NUMBER of our Missions have, during the past summer, been engaged in building parsonages. This is as it should be. Some persons think that as long as a mission is getting help from the Church it has no right to undertake the erection of a parsonage, as many self-supporting charges have no parsonages. They say, better take that money and pay the salary and relieve the Board. But not so. Build your parsonage and then you can permanently relieve the Board.

Acknowledgment of the 1000 5's.

WITH this number of the MISSIONARY GUARDIAN we propose to open our column of 1000 5's. Heretofore the subscriptions were acknowledged in the *Messenger* and *World*, but we think that the GUARDIAN is the proper place for their acknowledgment. We would hereby urge upon all portions of the Church to aid us in accumulating these funds. They are very much needed.

Previously acknowledged,	315
Danville, Pa., charge. Rev. J. A. Peters, D.D.,	6½
Lisbon, Iowa, charge. Rev. F. M. Shultz	2½
Liberty Centre, Ohio, charge. Rev. J. J. Excell,	1
Fort Wayne, Ind., Mission. Rev. A. K. Zartman,	2
Bremen, Ohio, charge. Rev. J. H. Albright,	1
Rev. F. C. Yost, Phœnixville, Pa.,	1
W. M. Society, Phœnixville, Pa.,	3
Dr. Stein, Columbus, Ohio,	1
Columbus, Ohio, Mission	2
Geo. A. Wagner, Landisburg, Pa.,	1
A. K. Souder, " "	1
J. C. Stair, Altamont, Ill.,	1
Altamont, Ill., charge,	4½
Shelby, Ill., charge,	4
F. S. Scheib, Edinburg, Ill.,	1
Rev. R. F. Oplinger, Edinburg, Ill.,	1
Mt. Zion, Ill., charge,	3½
Emanuel Spangler, Summum, Ill.,	1
Esaias Manhart, " "	1
E. H. Diehl, " "	1
L. H. Diehl, Astoria, Ill.,	2
Astoria, Ill., charge,	2
Margaret Nicodemus, Forreston, Ill.,	1
Elizabeth Boyd, " "	1
Ludwig Foy, " "	1
Congregation, Forreston, Ill.,	1
Damascus Mission, Ill. Rev. J. Sechler,	3
Rev. J. B. Henry, Norristown, Pa.,	1
Consistory Trinity Mission, Norristown, Pa.,	1
Trinity Mission, " "	1
Dr. and Mrs. Lee, Lisbon, Iowa,	1
Salem Congregation, Martinsburg, Pa.,	2
Mrs. Mary M. Brownbach, Philadelphia, Pa.,	1
Abram Fetterman, Treasurer St. Matthew's Congregation, Pa.,	2
Total,	375

Most of the *sixty* 5's here acknowledged were sent in during the month of December. It will be noticed that a great many of these subscriptions come from the churches in the west. The west has done nobly for this fund. Let us hope that many who have not yet responded to this fund, will do so in the near future.

The Apportionments—Are they High?

THERE are those who are firmly set against any definite sum being apportioned by the Synods upon the Classes and charges. The

idea with some is, that the apportionment system is at variance with the apostolic plan of giving. There may be some truth in the latter assertion; and yet, under the present order of things, it would be next to impossible to carry on any church work without the apportionment plan.

The point is made at times that some of the larger denominations do not make use of this plan, and yet succeed in getting more funds than where the plan is used. The Methodist Church is one in point, they tell us. While it is true that the apportionment does not come down to the individual member in that Church in exactly the same way as in our Church, yet in another sense the cause, whatever it may be, comes to every member with equally as much force. Every pastor has before him a list of the collections to be held during the year. This list is usually read to the members. They are then presented, one after another, until the whole list is gone through with during the year. They come thick and fast, and yet every member is expected to give something—yes, to give liberally to each object.

Perhaps, if something of a similar character were practiced in the Reformed Church, equally as much money might be raised; and yet the *evil* features, as some call them, of the apportionment system would certainly not be avoided. We rather like the apportionment plan. Indeed, we regard it as the very best plan.

First, because every pastor knows precisely what is expected of him, and so do also the people. There is great satisfaction in knowing that you have come up to what was expected of you. But some good brother says, it is not an equal burden upon all, since some charges can much more easily pay the sums required than others. We admit it; but let us remember that the sum apportioned is made so low as to be within the reach of any ordinary charge. The wealthy charges should not stop with that amount, but go far beyond.

Second, because it gives the Boards some idea of what amounts they can depend upon for the work before them. Missionaries must have definite salaries fixed, as well as settled pastors; and in order to this, the Boards must know what sums will be given them. That seems to be based on business principles, and to this end the apportionments should be fully and promptly paid. Some charges, as well as individuals, do not wish to be bound to raise any definite sum. They say that it looks too much like the business of the world. In spiritual matters, they say, there should be great freedom. But what have been the results of such ideas? Simply very little giving and not much progress in church work.

But there is complaint made, even by not a few of the pastors, that these apportionments are growing year after year, and are becoming a burden to both pastors and people. On this ground some ignore them almost entirely, while others raise them only in part. But let us see how this matter stands as to the complaint of a heavy burden imposed upon the people. That a Church must have revenues to carry on the work that must be done, is evident to all. The question is, how much should the apportionments be? That depends somewhat upon the work to be done; but in any event, it should not be any more than any charge or congregation can pay without making too great a sacrifice. Let us see how this matter stands.

How much is expected from each member in the German Synods of the

Church, we cannot say, but likely not more than *fifty cents*. Likely in the two Eastern English Synods it is somewhat less. In the Pittsburgh Synod, it is a little in excess of that sum, as the amount for missions is nearly *thirty-four* cents per member. In the Ohio Synod it amounts to nearly *seventy* cents, that Synod being apportioned over forty cents for missions alone. In the Synod of the Interior it amounts to *seventy-four* cents per member. As we come westward the amount increases, since the people are simply compelled to pay more heavily, or do without the means of grace. The Synod of the Interior pays *fifty* cents per member for missions alone. We ask now, in all candor, whether these sums can be considered as a burden upon the people. Are our apportionments not *low* in fact? If anything like a systematic effort is made, these sums can easily be raised, yes, and much more indeed.

We are aware that this is not all the money needed for the operations of the Church. Colleges, Orphan Homes, Theological Seminaries must be sustained. Yet these are left to the free choice of the people, and are usually maintained by the more wealthy class. But an average of from *forty* to *seventy-five* cents for the benevolent operations of the Church should not be regarded as a burden. The amount apportioned for missions is not large as compared with many other Churches, and should be raised without any difficulty, it would seem, at least.

Why Not?

WE are sadly in need of more ministers in our Church. To furnish these, some people do not regard as missionary work. Why not? The parents who dedicate their son to the Gospel Ministry do missionary work just as really as the man who goes into the mission-field. The Christian who encourages young men to enter the ministry, and who furnishes the means for their education and preparation for the sacred office, is engaged in the very highest form of missionary work.

To-day, as never before, are we as a Church in need of more active and energetic ministers. When a new mission is started, the question at once arises, where can we find a man for the work? Here and there a man can be induced to leave his field and take charge of a mission, but it is only to leave a vacant field behind him. From this fact some even argue that there is no need of opening up new missions, as we have not the men to spare to occupy them. But the Church must not be allowed to suffer in her mission operations on this account. This is the age of missions. God is opening a door of usefulness before the Church, and we must heed the opportunity thus presented. And to take advantage of these opportunities, we must have more ministers.

Our beneficiary fund should be greatly increased, because this is one of the strong arms of the missionary work. The two must go hand in hand. In this work of encouraging pious young men to enter this work, the poorest, as well as the most unlearned, can engage; and to do so is to engage in the noblest form of mission work. The old idea that a man must have some supernatural and wonderful manifestation to convince him that he is called to the ministry, is passing away. That the Lord needs workmen, that the Church needs ministers, this is call enough for the talented and pious young man; but he needs to be encouraged to do his duty.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

What We Want.

THE New Year has been ushered in. The greetings of the season have been given. Last, but not least, our MISSIONARY GUARDIAN has appeared. Later than we wished, the first number is out. We trust it has been welcomed and read by many thousands in the Church. Naturally, we are just a little curious to know what people think of it. Is it acceptable or not? Does it meet the expectations of its friends? Please do not judge it by comparisons. Comparisons are odious, anyhow.

But while we are just a little curious to know what kind of a reception the young child has received, we are *very anxious* in another direction. It is this,—will those who have received the first number use their influence to secure for it a wide circulation? It ought to be in every family of the Church. The price is so low that it is within the easy reach of all. Why do we desire this? Because there is money in it? Not for us. The probability is that at the end of the year our purse will be lighter than it would be had we declined to accept this service. But there is money in it for the Church,—for the cause of missions to which this magazine has been devoted. That is the reason why we ask all to interest themselves in its circulation. The people need information respecting our work. We propose to give them all we can. When they know, they will give. We are anxious on this point.

A word of encouragement. Never before in the history of our Church has the work of missions looked as prosperous as now. The missions are, with very few exceptions, doing well. The missionaries are devoted to their work. The field is widening. New points are continually pressing forward for recognition. What a grand work is before us! It is a hard work, a work of unending self-denial and self-sacrifice; but the Master is calling, the world is calling, the destitute places are calling for men and money. The channel of Christ's grace is widening gloriously on every side. Who would not stand in living touch with this grand onward movement of the Lord in His Church? Every one ought to feel the living touch of Jesus in the magnificent work that is being done. This is the reason why we want at least fifteen thousand subscribers for the MISSIONARY GUARDIAN this year. Next year we may ask for double that number. We want every heart to feel and understand what is being done and what is before us. We want to help them all, in heart and mind, in property and life, to rally around the standard of the cross for the salvation of men.

Elder Henry Wirt.

IT is not our intention to write a eulogy on this good man. His works praise him. That is better than anything that can be said or written. It is the kind of eulogy for which all should strive. On the 12th of December, 1890, we laid his body to rest in the beautiful cemetery adjoining the town in which he was born, and where his influence for good was directly felt during so many years of his beautiful and useful life. He is dead, but not forgotten. His kind deeds and his upright, Christian life will be held in grateful remembrance for many years to come.

We do wish, however, to emphasize the most prominent feature of his character, for our own benefit and

for that of others. He was, above all things, a Christian man. Wherever he was known he was recognized as a safe and strictly honest counselor in matters of business. Trickery was altogether foreign to his character. The mere appearance of it repelled him. The prospect of gain never led him to engage in anything which his conscience did not recognize as strictly honorable and upright. It was the power of Christianity, humbly and gratefully accepted for himself, that made him strictly honest and conscientious in his relations to his fellow-men.

Henry Wirt was a Christian in all things. His religion was not so much in words as in deeds. He showed his faith by doing what the Lord has commanded. He loved the Church in the truest and holiest sense, and never refused to give largely of his time and means to advance her interests. In her practical work he always stood in the front ranks. He gave cheerfully to her educational institutions and to her other benevolent work, in which he always recognized the call of God. He was deeply interested in our missionary work, and gave liberally *every week* to this sacred cause. And in his will he bequeathed one thousand dollars to our Board, besides much to other interests.

His giving was regular and methodical, because he determined it should be so. As the Lord bestowed upon him daily blessings, so he gave in return, to advance the cause of righteousness and truth among men. The Lord blessed him with means, and they became a blessing to him because he used them for the good of others.

We heartily commend his example to others. All, it is true, are not as rich as he was; but all, whether they have much or little, are obligated by the same divine law to give according as the Lord has blessed them. If the example of Henry Wirt were followed by all, the treasuries of our missionary Boards would always be full. There would be no need to ask for special offerings. The stream would be regular in its flow, and always equal to the demand. It is scriptural, and, therefore, in full harmony with every principle of the gospel. Why cannot every member of the Church give regularly while he lives? Why cannot the rich remember the cause of missions in their wills? When the final disposition of property is being made, what could be more in the spirit of Christ than to say: "I give —— dollars to the Board of Home Missions to be used for the advancement of my Master's kingdom in the world?" Why cannot all, rich and poor, adopt the scriptural rule of giving? It is the more excellent way. The adoption of it would be a genuine revival of the cause of missions—the most practical work of the Church.

Brethren—poor and rich—meditate upon these things.

Meeting of the Council.

THE regular quarterly meeting of the Executive Council of the Bi-synodic Board met in the mission at Steelton, Pa., on Monday, January 5th, 1891, and a delightful meeting it was. All the members were present, namely: Revs. J. O. Miller, D.D., E. N. Kremer, J. C. Bowman, C. S. Gerhard, T. J. Barkley, A. C. Whitmer and Elder W. H. Seibert.

The sessions were held in the study of Pastor M. H. Sangree, on a hillside as high as some of the smokestacks of the steel-works below, and a great deal of business was done. Frequently there was difference of

opinion and very free discussion, but seldom a divided vote.

The quarterly reports of the missionaries were heard with interest and sympathy, for the Council appreciates the burden which many of these brethren are bearing, and remembers them before God.

Two of the missions, Hazleton, Pa., and Boulder, Io., were reported self-supporting in the yearly report three months ago, but they came off the roll only January 1st, 1891; and now that they have come to self-support, the Superintendent was instructed to express to the pastors and people of both missions the congratulations of the Board. In both cases self-support came so early, because the missionary and his people were deeply in earnest; and now both the Board and the Church should highly appreciate the self-denial evidently involved in the step, and other missions should take courage to stand alone.

The missionary at Maquoketa, Io., Rev. S. P. Harrington, asked and received advice in reference to building a church in that county-seat.

In reference to the transfer of our missions on the Pacific Coast (a question which was raised and settled by this Board several years ago, but brought up again by the action of the last General Synod), the Executive Council unanimously voted that we as a Board lay no claim to the territory of California, having abandoned it, and are quite willing that the Board of General Synod shall occupy that field; but that we cannot see our way clear to transfer our missions in Oregon and Washington.

Those who read will call to mind that in 1887 the Eastern Synod directed the Board to pay to the Church of the Strangers in Philadelphia $2000 in four payments of $500 each, with certain interest, out of church-building funds given by the Classes of said Synod. The last of these payments is due, and the council ordered it paid.

One of the most important matters brought to the attention of the Executive Council was the report of the Rev. Lewis Reiter, exploring missionary in the Valley of Virginia. A synopsis of it will likely be given next month. For the present it is enough to say, that he found it a ripe field for immediate work, and he was at once commisssoned to take immediate charge of Roanoke, Buena Vista, and Basic City, Va. Being personally present, he gave the Council also much verbal information.

Interesting and hopeful letters from Rev. J. G. Schmid tell us that he has in the last four months made a good beginning at Astoria and Stella, Oregon. He left his former charge, Van Dyne, Wis., and reached his new field about Sept. 1st, 1890. Pastors and missionaries in the East can scarcely realize the serious difficulties and the manifold hindrances that are met in these missions on the Pacific Coast.

Letters from Supt. D. B. Shuey and also from Supt. D. S. Fouse called the attention of our Board to the work that should now be done by our Church in St. Joseph, Mo., a city of 80,000 souls; and the subject was carefully considered. The Council saw the necessity of cultivating that important field, and appreciated the present opportunity for a beginning, but with regret had to reply that it is impossible at present to take any additional burden of any weight. So soon as our income justifies it, we will gladly answer this loud call; but for the present we dare not do so.

A copy of the first number of the MISSIONARY GUARDIAN was laid be-

fore the Council and received much praise.

A missionary service was held in the G. A. R hall on Monday evening, with a fair attendance on the part of the mission. President Miller presided, and other members of the Council made addresses, as did also Rev. Lewis Reiter.

The Council in a body visited the new church of the mission, finding the plasterers at work on what will soon be a beautiful house of worship. Those abroad who have given or may yet give toward the building, may feel assured that their money has been well used.

All the business having received attention, the Executive Council adjourned on Tuesday afternoon, to meet again on Monday, April 6, 1891, in Emmanuel's Reformed Church, Hanover, Pa. W.

Something About Hungarians.

WE are in receipt of a circular issued by General Synod's Board of Home Missions, in regard to the spiritually destitute condition of the Hungarians in different sections of the country. In the last few years large numbers of these people have immigrated to the United States. For the most part they are laborers and miners, and are found in large numbers in the mining and manufacturing centers. Local prejudice against them, in many localities, is strong. Their strange language, and, in many respects, their habits of living, exclude them largely from American society and cause them to be unjustly spoken of. This is not strange when we consider how Germans, Irish and people of other nationalities are regarded by some of our people.

Many of these Hungarians are members of the Reformed Church. She is their mother Church. They were instructed in the truths of the Christian religion according to her rules and regulations. From her pulpits they heard the Gospel preached in their native land. They have, therefore, a strong claim upon the sympathy and assistance of our Reformed people. The Church in this country will fail terribly in her duty if she does not do all in her power to give them the ministrations of the Gospel. Their presence makes her largely responsible for their spiritual welfare. Will she cheerfully take up the duty placed so plainly before her?

The General Synod felt the weight of this responsibility, when the needs of these people were placed before it at its meeting in Lebanon. Its Board of Missions was accordingly instructed to institute such measures, as it might think best, to have these spiritually destitute strangers cared for. We are glad to note that the Board has heeded the instructions. Already a missionary from Hungary has been secured. He is at work in Cleveland, Ohio, where large numbers of his countrymen have settled, and is said to be "a fine, well-cultured man," consecrated and devoted to the work.

But what can one man do? His time is to be divided between Cleveland, Ohio, and the Connellsville coke region, points more than two hundred miles apart. True, it is a beginning,— small, but we believe it to be a good one. But think of the large numbers of Hungarians in the anthracite coal regions of Pennsylvania and other localities. There are open doors for at least a dozen missionaries.

Just here we desire to call attention to the fact that our missionary in the Valley of Virginia reports a number of Hungarians in the mining district of Lexington. We suggest

that communication be opened between them and the missionary under General Synod's Board. It is a work that should not be neglected, but pushed forward as rapidly as possible.

What kind of people are these Hungarians? Of course, a full answer will not be expected. But they are a hardy, vigorous and fairly intelligent people. They love the Church of their far-away home, and cling to the faith for which their ancestors suffered severe and heavy persecutions. They have come to this land of freedom where no one can intertere with their religious convictions, but where there is great danger that, if they are not cared for, they will fall into dissipation, carelessness and unbelief.

Most of them have come to stay. Others will follow every year. They are bound to become no insignificant element in American life. Hence the need that the Church exercise her fostering care over them. The Gospel should be preached to them, not simply in their own language, but as held and preached by the Americanized Reformed Church. This alone will fit them to become good citizens, and a blessing to the land of their adoption.

We heartily endorse the appeal of General Synod's Board for help. Let the Missionary Societies and congregations of our Synods send liberal contributions to the Treasurer of that Board to aid in giving the bread of life to these brethren in the faith.

What Should be Done.

A GREAT many things, that are not being done, for the cause of missions. Rightly, much importance is attached to prayer. People say, we pray, "Thy kingdom come." That is the very best missionary prayer which any one can utter. What is it worth, if nothing but the words are offered? People say, we give something when we are asked. That is good. But what is religion worth if you cannot give without being asked? Servants of Christ ought to know at least some of their duties without being reminded of them, and they ought to perform them without being told.

The Lord says, "Give, and it shall be given unto you, good measure, pressed down and running over." How many of our readers have realized the fulfillment of this promise in their experience? Not one in five hundred. That, we are sure, is a safe answer. Why? Isn't the promise true? Doesn't the Lord, who gave it, stand ready to pay it in full? Yes. He is faithful. Why, then, is the "good measure, pressed down and running over," not poured into the bosoms of His people? What is wanting? Something is wrong somewhere. Perhaps we can find the answer by considering the little word "give."

Let us look at it as it drops from the lips of the Master. What does it mean? Do you suppose He intended to teach that, if you are worth one hundred dollars, you ought to give a penny to benevolence, and that if you are worth one thousand dollars, you ought to give a dime? Is there a rule by which we can determine the matter? Let us see. St. Paul has something to say to Christians on this question. It is this, "Let every one give as the Lord has prospered him." That looks like a rule—a law. According to it, every one is obligated to give in proportion to the amount of worldly prosperity with which the Lord blesses him. Here is an illustration. A man starts out in life with one hundred dollars capital. He is a member of the Church, and the first

year he gives one dollar to missions. In five years he is worth one thousand dollars. The Lord has prospered him. Now suppose one dollar was a fair contribution for the first year, how much, at the same rate, ought he to give for the fifth year? Any school-boy can tell the amount. Now that is the rule—the scriptural rule—for giving. We commend it, most heartily, to the consideration of all the members of the Church. It is one of the plain, self-evident things which any one can understand. If it is thoroughly thought upon, the answer to the question, why the "good measure, pressed down and running over," is not given, will be found lying on the surface.

To give "as the Lord has prospered us," is a law. How many violate it? Some may never have heard of it. Perhaps their ignorance will excuse them,—if they are not responsible for their ignorance. But thousands who are not ignorant violate it. They do it with their eyes open. There are multitudes in the Church, whose worldly circumstances are becoming better every year. How about their contributions? They are not increased. The rule is known, what is required is known, and yet they give no more than they gave in the beginning. The Lord is prospering them every day. Their possessions are increasing five, ten, fifty-fold. They ought to give a fair proportion without waiting to be asked. Instead of this, among them are found those who murmur, complain and find fault when liberal things are asked for the spread of the Gospel, or for the interests of the Church at home.

It is not strange that possessions so often become a curse; that instead of bringing blessings, they are only snares; that lives spent in their acquisition, in violation of God's law, have nothing but failure to distinguish them when the end comes; that old age becomes an intolerable burden; and that their possessors are so little missed when the scene closes in death. To live as Christians ought to live, and to die as Christians ought to die, they must live and act in harmony with this divine law. To give as the Lord has prospered us is as binding as any one of the ten commandments. To give in proportion to the amount and increase of worldly possessions, has the promise of reward. It alone will secure the "good measure, pressed down and running over."

Easter Offerings.

WE have an earnest word to say to our Sunday-schools, which we trust will bring forth good fruit.

Easter is nigh, and you should prepare to make a suitable thank-offering on that day of days.

For several years past a large and growing number of our Sunday-schools have been giving their Easter offerings for home missions, and we now ask them again to do so during this Easter season; but we want many more to join them.

We earnestly appeal to you, pastors, superintendents, teachers and scholars of every Sunday-school in the Eastern and in the Potomac Synod, to give us your prayers and your alms, your interest and your aid, at Easter.

The Superintendent has prepared a neat four-page Leaflet called "Easter Greetings of the Board of Missions to the Sunday-schools of the Eastern and the Potomac Synods," and has sent a sample copy to the pastors, offering to send for distribution as many copies as may be needed for our schools. Order them at once, and put them into the hands of the children early in February.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Shall We First Help the Strong or the Weak?

WE occasionally hear persons say, "I am not very favorable to foreign missions. I prefer helping nearer home." And yet when those persons would relieve temporal want, they always advocate helping first those in greatest need.

The newly-installed pastor of a large congregation said recently, "I must first look after the strangers who have just come into the congregation, and the sick (those in greatest need of help); so, if I cannot call to see all of you very soon, you must have patience; and if you get tired waiting for me to come to see you, you must come to see me." Ah! I thought, if the Church militant as a whole would act upon that principle, how much more speedy would be the coming of the kingdom of Christ in the world.

Is it not our duty to help first the spiritually destitute, rather than those in easy reach of Gospel privileges, whose towns and cities are dotted all over with church spires, though they be denied some slight privilege, such as worshiping in their own denomination?

We might say to well-established Christians even in the far West, if you get tired waiting for the Church and ministry to locate in your midst, come farther East, where the ministry and Church may be found.

But, like speaking to the sick and the stranger, it would be folly thus to address the Japanese. We must go to them with the Gospel, even though it demand some sacrifice on the part of those who have always lived in a Christian land.

Is it not the very essence of selfishness to be concerned only about the salvation of our own race, or narrower still, our own flesh and blood relatives?

Suppose, Christian mother, that one of your own beloved sons, on whom you now gaze with so much joy and pride, had been stolen in infancy, taken to Japan and brought up there in superstition and idolatry, and had never known the name of Christ; and suppose you knew of his rearing a heathen family there; would you make no effort to rescue his soul? Would you say, "We have heathen enough at home?" Would you say, "I have my own notions about the Board and its management, and I will not give a cent towards sending the Gospel torch to enlighten that benighted family?" Would you?

What saith the Lord? "He that loveth son or daughter more than me is not worthy of me." "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." "I was an hungered, and ye gave me no meat, . . . a stranger, and ye took me not in."

It is not Japan so much as it is Christ pleading with us, a strong Christian nation, to send the Gospel, with its all-powerful influence, to weak, benighted Japan. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." What we need to make the cause of Christ in Japan a grand success, is not simply to gather up money for that purpose, but especially to have more of the love of Christ in our hearts. That love will constrain us to help the needy everywhere, as He did, and to love our neighbors as ourselves.

If our hearts were full of heaven-born love, those who are dear to

Christ would be dear to us, and we would feel like asking, as He did, "Who is my mother, or my brethren?" We would then recognize, even among Christians in Japan, brother, sister and mother.

M. E. W.

Letter from Japan.

ON the morning of the 29th of October a small party of friends accompanied Major L. Darwin* and wife, who are now on a visit to Japan, to the beautiful group of islands which have made Sendai Bay so famous in song and story. Leaving Sendai by the 10.30 train in the morning, Shirgama was reached in less than half an hour, and we were soon gliding over the quiet waters of the bay, *en route* for Matsushima—Pine Island. The day was a glorious one and nothing could have been more peacefully beautiful than the broad expanse of water dotted here and there with white-sailed fishing boats, little steam tugs which puffed in a most complacent manner, and the hundreds of oddly-shaped islets which form the most attractive feature of the bay. The sky was almost cloudless, the water calm, the islands picturesque, and the shore which we skirted a living picture of crimson and gold. Nature was in one of her happiest moods, and the water so calm that the sail was a most enjoyable one.

Arrived at Matsushima, we climbed to the third story of a tea house which overlooks the sea, and it was certainly very delightful to feast the inner man and the eyes at the same time in so charming a place. Luncheon over, jinrikishas were called and we started for a hill about a ri and a half from Matsushima, where a fine view of the islands is to be had. The jinrikishas could go only to the foot of the hill and the climb was rather a hard one; but the top once reached, thoughts of weariness could not long claim attention.

The scene which greeted us was indescribable: the Bay with its myriads of islands; the misty outlines of towering mountains in the distance; the nearer hills all ablaze with the gorgeous tints of autumn; and the setting sun which threw its slanting rays across the hills and water, casting a flood of golden light here and throwing dark shadows there, showing the bold outlines of rugged cliffs and the gentle swell of the more modest hills. It was a sight never to be forgotten, and altogether beyond the power of description. During the descent glimpses of the surrounding country, showing narrow stretches of water and bits of land, made the down-going more pleasant than the up-going.

There is a famous Buddhist temple at Matsushima, which is said to be one of the oldest in Japan. According to tradition it was built by the first Buddhist priest who came to this country. Many old relics are here carefully preserved; and some years ago the Emperor of Japan contributed a considerable sum of money for the purpose of keeping the building in repair, which fact is engraven on an immense stone slab which stands close to the entrance of the temple.

An odd cave is cut in the hill-side near the temple, and in this place are numerous tomb-stones and curiously-wrought images. In front of the cave, on either side of the door, figures of the gods or goddesses of the shrine are cut on stone slabs. An avenue, shaded by tall trees, forms the approach to the temple, and an

* Son of the late famous Charles Darwin, of England.

overhanging cliff and dense foliage cast heavy shadows. From the entrance of the ground to the place where the building stands, on both sides of the approach, places have been cut in the rocky hillsides, and in these niches stones have been piled, or images set up. The effect of the whole is most weird and fascinating; and Matsushima, taken altogether, is certainly one of the most charming spots to be found in all Japan.

ANNIE MOORE.

90 Higashi Sambancho, Sendai, Japan.

Why the Silver Bill Affects Foreign Missions.

ALMOST all the work of the Board is carried on in countries where the coin is silver. In order to pay the native helpers, as well as the missionaries, the Treasurer of the Board sends bills of exchange, payable in American gold, to the different fields. With these bills of exchange the Mission Treasurer buys the silver coin which he must use in paying the expenses of the Mission.

In looking ahead for a year, the Board estimates the value of the gold for which its draft is drawn, based on the price during the year preceding, and knowing that it must pay a certain amount of silver dollars on the foreign field, calculates that it will take a given number of gold dollars to procure the silver. This method is followed by the United States Government.

At the beginning of this year, 1890, the United States estimated that one thousand silver dollars could be bought in China (which will serve for an example) for seven hundred and fifty gold dollars, and the Board of Foreign Missions did the same. As a result, if the Board had to pay $1,000 for native laborers or buildings or any other kind of work, it would only need to send $750 to China.

If, however, the price of silver changes and it costs more to procure a silver dollar, or rupee, or toman, all this will be changed; and this is just what has occurred. The law passed by the United States Congress directing the purchase of silver by the United States Treasury, has increased the demand for silver and, as in any other commodity, the price has risen. Then there has been speculation and the price of silver has varied from day to day very greatly.

Without attempting to explain all the changes, the one fact is that at the beginning of the year seven hundred and fifty gold dollars would buy one thousand silver dollars, but later on it required nine hundred and twenty-five.

The Board could not change the amount to be paid for work for which it had contracted, so that, for every $1,000 expenditure, $175 more were needed than when the year commenced. This will change from time to time, but on the whole there is going to be a very large expense, certainly over $50,000, to meet the loss due to this one item.—*Woman's Work for Woman.*

A Monument for Our Dead.

AN incident recently came to our knowledge which impressed us as at once touching, and wise beyond the wisdom of this world.

A gentleman had been called, in the Providence of God, to lay in an early grave the darling wife of his bosom. He would fain erect a memorial, more enduring than any monumental pile, and expressive no less of his deep affection than of the piety of her whom he had lost.

He said to himself, "I will build for her a monument of immortal souls—I will educate a heathen convert, that in days and years to come, he may in his own dark land, proclaim the Gospel of the Son of God and win souls to His heavenly Kingdom. Thus shall my tribute to my loved one go on through the ages, bringing forth fruit, long after I shall have laid me down by her side, and our memories be lost by an easily forgetting world. I may not with my earthly eyes see the fruit of what I now do, but in that heavenly home where broken ties are knit again, and earth's complexities are all resolved, I shall see in redeemed souls the glorious outcome of the tribute I now pay."

That monument is now being erected.

Most Encouraging.

The late letter of Rev. J. P. Moore, bearing date Sept. 23, 1890, has already been published in the church papers. But there are one or two points in it which we wish to recall and emphasize. It will be recollected by those who have read the letter, that Brothers Moore and Oshikawa, in company with the *pastor loci* of Iwanuma, went some seven miles through the rain to Watari for the purpose of establishing a new preaching point. A long rickety frame building, with mats spread on the floor, had been prepared for their "Christian Lecture." Here they found some two hundred men awaiting the lecture, who had come out through a rain so heavy that its beating upon the roof almost prevented the speakers from being understood from the stand. There for three hours, seated upon the hard floor, they listened intently to the proclamation of the new religion, not alone as a matter of curiosity, but from an earnest desire to learn. We may note here the earnestness and constraining desire to learn of Christianity that would prompt two hundred heathen to go out such a night, and listen closely for three mortal hours. It is an inspiration to labor and contribute for such hungry souls.

Another point is, that the interest manifested in the gathering of this audience had been, in part at least, awakened by the correspondence and talk of converts gathered into the church some two and a half years before by Rev. Oshikawa, at Mobetau, where we now have a flourishing church. A Japanese converted to Christ seems at once to betake himself to the labor of teaching the truth to his friends at home and at a distance, and thus is the way prepared for the minister of Christ. No wonder that with such preparatory service the truth is running in that land, and being glorified.

In the light of these and similar facts, it is easy to see how urgently important it is that our Training School should be speedily completed, and thoroughly manned and equipped, that native preachers and teachers may be prepared to occupy these places which are opening by the dozens. Soon will some of the forty young men now in our institution be ready to go forth; from year to year will their number increase; and if the home Church will be true to herself and her heavenly Master, she must not fail to be ready to send them forth not only with her blessing, but with such material aid as may sustain them until their fields can support them.

A Pen Picture.

We take great pleasure in presenting our readers with a most gorgeous land and water scene, drawn by the

really artistic pen of Mrs. Moore in her description of Matsushima.

This, she tells us, is the name given to a cluster of islands, some nine hundred or more, which lie a few miles out in the Bay, and which are very famous because of their beauty and curious shapes. One almost envies her her elevated position, in the midst of that select company, as she takes in that broad expanse replete with the beauties of nature and the wonders of creation.

We have felt that such pen pictures, drawn true to actuality, together with accounts of happenings, incidents, experiences and adventures, drawn from every-day social, domestic, political and religious life, will serve to make us acquainted with Japan and her energetic people, and will awaken a livelier interest in them and incite us to larger and more generous efforts to win them to the truth and to their acceptance of the religion of our Lord and Master Jesus Christ.

We have asked our missionaries to furnish us with matter of this character for the MISSIONARY GUARDIAN; and we trust that soon we will be able to give our readers further views of Japan and Japanese life, as they are.

Japanese Language and Literature.

JAPANESE, like the Chinese, is read from the right to the left, and from above downward. You commence at the upper right hand corner of the page, and read the line from top to bottom, in like manner the next line to the left, and so on to the extreme left side of the page.

The Japanese language belongs to the Turanian or Tartar family, and, like its nearly related members, Turkish, Mandschu and Mongolian, is agglutinative. In all these languages the verb comes at the end of the sentence and after the object which it governs. The Japanese say, *e. g.*, mma wo Kaimashita, (I) horse bought, for "(I) bought (a) horse;" tomodachi wo okuri-mashita, (we) friend escorted, for "(we) escorted (our) friend."

In the Japanese the article is wanting. In the substantive there is no distinction of gender or number. The nominative is formed by the affix wa or ga, the genitive by no, the dative by ni, the accusative by o.

The Japanese verb has only the three principal tenses, present, past and future, but is on the other hand rich in forms of predication.

Their numerals have almost all been borrowed by the Japanese from the Chinese, as the native (yamato) idiom exhibits only the cardinal numbers as far as ten. They are 1) hitotsu (shtots), 2) futatsu (ftats), 3) mitsu (mits), 4) yotsu (yots), 5) Itsutsu, 6) mutsu (muts), 7) nanatsu (nanats) 8) yatsu (yats), 9) kokonotsu (kokonots), 10) to.

The part played in our daily life by the dozen, the score and the threescore, is represented in Japan by the number five. Boxes, cups and many other things are sold go-mai, *i.e.* by the five.

The Japanese language is, in the opinion of all who have studied it, rich in vowels and euphonious, although in its vocabulary, grammar and syntax too poor, undeveloped and difficult to satisfy the requirements of a higher intellectual culture. It is, as it were, a clumsy, unmanageable tool, with which even the most skillful worker only partially and laboriously attains his end.

Quite interesting is the popular poetry, which finds expression in dramas and comedies for the theatre,

in novels for the female sex, in a great store of fables, legends and proverbs. . . . The comedies are very entertaining. . . . The numerous novels which are read in Japan, even more than among ourselves, by the female sex especially, deal with the same subjects as the comedies, particularly with love stories.

The people are rich in striking proverbs, in myths and legends, which particularly interest us by their native conception and their poetical charm. A fertile field still remains for the investigator who is familiar with the Japanese language. He need only wander through the country and observe attentively the stories which the people in many places associate with old monuments, bells, temples and other objects.—*Rein.*

Editorial Notes.

—The addresses of our missionaries are as follows: Rev. J. P. Moore, 90 Higashi Sambancho, Sendai, Japan. That of Revs. W. E. Hoy, D. B. Schneder and Masayoshi Oshikawa, as also of Misses Lizzie R. and Emma F. Poorbaugh, is 75 Higashi Sambancho, Sendai, Japan. We are indebted to the *Messenger* for coreecting our error in the rate of postage. Instead of 5 cents for every ounce or fraction, it is 5 cents for every *half ounce*, or fraction, United States postage stamps.

—How many subscribers have you secured for THE MISSIONARY GUARDIAN? If pastors will enlist their officers and members, especially the young ladies, in this work, it will result in a large success. The object of this magazine is to quicken the interest of our church-members in the holy cause of missions.

—A large number of our congregations and charges make no contributions to our foreign missionary work Whose fault is it? After a number of years of pastoral experience and observation, we confidently affirm that in nine cases out of ten it is the pastor's fault. He does not present the subject to his people and afford them an opportunity to contribute. The Lord, in the persons of many for whom Christ died, is an hungered and athirst, and they neglect to minister unto Him.

—There are scores of members of the Reformed Church of ample means, who, were they asked to support a candidate for the ministry, in our Theological Training School, at Sendai, Japan, would reply that they cannot afford to pay $60 a year, for several years; that although their income exceeds their expenditures, they desire to accumulate for their children. It never seems to occur to them that when their children receive their portions $100 more or less to each of them will be a matter of exceedingly small account; while by educating a minister of Christ they would make an investment which will work on for the salvation of souls long after their children may have squandered or otherwise lost all they had accumulated for them.

—Our worldly possessions are a *trust* committed to us as trustees by the Lord. He created the trust for a definite purpose, and specified the terms and mode of its administration. He allows us, as trustees, a percentage sufficient to meet our temporal wants and the wants of those dependent upon us. Beyond this, all we have belongs to the trust. When the Lord comes we will have to render an account of our trusteeship. Oh, how many are appropriating trust funds to themselves, and when their account is stated, will be found *defaulters!*

—We are happy to learn that the members of the Ladies' Society, of St. Paul's (German) Church, Milltown, N. J., betook themselves to making a quilt for one of our missionary families in Japan. The quilt proved an incentive to further effort, which resulted in the contribution of $27 in money for the treasury of the Board. The quilt has been sent to the Secretary, to be sent in due time to Japan. Try the experiment. Friends, start some enterprise connected with missions, and see whether it will not awaken an interest and call forth a helpful response in the congregation.

—Dec. 7, 1890, was observed in the Second Reformed Sunday-school, Reading, Pa., as Missionary Day. Envelopes were distributed bearing the endorsement, "Free-will Offerings for Foreign Missions, Japan. The Lord loveth a cheerful giver." The collection amounted to $92. There was distributed in the First Reformed Sunday-school, Lebanon, Pa., on Christmas Day, a slip containing Miss Lizzie R. Poorbaugh's late letter, thus placing this touching appeal in every family. Such work is profitable.

—Many of our congregations have their alms-giving regularly organized, and it may not be wise to interfere with the settled order. In such cases, where the Foreign Work is not included, the Board urges some such special effort, so that these congregations may not be deprived of the great privilege of contributing to this blessed work. We know this plan is adopted in some of our churches with good results. The Secretary will supply the envelopes on application.

—Several persons have asked us why it was that the advance in the price of silver, caused by our congressional legislation, has largely increased the cost of our missionary work in Japan. One or two selections published in this issue will fully explain the matter. We cannot too urgently press this matter upon the attention of our readers, and we bespeak a corresponding enlargement in the gifts of the Church.

—The receipts of the Board in November were $1197.62. At this rate the income from contributions from the churches would be a little over $14,000 for the year. The least it ought to have at its disposal, in view of the debt and the happily-growing condition of our work, is $20,000, which would call for an average monthly income of $1666. We know the Church is more than able to contribute it. May we not confidently expect it?

—Recent information from Japan brings the joyous intelligence of the birth of a son to Rev. Hoy and wife. The father says: "The little boy is strong, and our best joy,—a blessing from God." The only cloud which overshadowed this joy was the fact of Mrs. Hoy's protracted illness, requiring medical attendance almost daily for two months. But the cloud is passing away; she is reported almost well again. These happy parents, now having the parental feeling quickened within them, will be able to sympathize with Japanese parents and children as they were unable to do before.

—**Africa has now within her borders** ten American, twelve British, and thirteen continental Missionary Societies. There are more than seven hundred ordained missionaries, and more than seven thousand native preachers. It is estimated that there are, both white and native, about 175,000 communicants, and 800,000 adherents.

From the Independent.

. . . .The oldest man in the world is probably one Osman, of Cavallovit, Turkey. He has lived 160 years, and has documents to prove it. He is an Arabian widower, and is supported by a small pension from the Sultan.

. . . .It is stated that the procurator of the Holy Synod of Russia has advised the Czar to banish all foreign missionaries from Russia and to suppress foreign worship except in the Baltic provinces, where the Lutheran religion is barely tolerated.

. . . .At the recent annual meeting of the Inter-Seminary Missionary Alliance, 140 young men were in attendance, representing the theological seminaries of the Presbyterian, Methodist Episcopal, United Presbyterian, Baptist and other denominations.

. . . .The Methodist Episcopal Church has three conferences in India. In connection with these conferences are 81 foreign missionaries, 57 native missionaries, 39 zenana missionaries and 10,241 native communicants. There are 101 churches, 41,198 scholars in the Sunday-schools, and 20,458 pupils in day schools. The baptisms last year number 4,308.

. . . .Rev. J. W. Ford, for more than half a century a missionary in China, and founder of the first Christian church in that country, says:

"After studying the Chinese language for fifty years, I translated the New Testament and other religious works. I began to preach, in a way, immediately after I entered Siam, but though I have studied for fifty years I do not yet think that I have mastered the Chinese language."

. . . .The horrible marriage laws of India, which British laws have not yet reformed, have an illustration in an incident which lately took place in one of the largest centres of educational activity. A marriage was arranged between a lawyer suffering with white leprosy nearly all over the body, aged about twenty-three years, and an educated young girl of twelve years. The girl was bargained for two hundred and fifty dollars, to be paid in hard cash, in which noble work the court officers and a few lawyers seem to have acquitted themselves most zealously. The girl was purposely kept in ignorance of the disease of her purchasing husband, and she knew it only when she met her future lord at the marriage service. She merely looked up with tearful eyes to her father and submitted to her lot with a resignation characteristic of the Hindu maiden. *The Indian Social Reformer* asks, "How is this different from slavery?"

Liberality of Heathen Converts.

WE have just now another strlking instance of the fact that the gifts of converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one of the New Hebrides Islands, volunteered to give the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessaries, of life. In this way they gave twenty-six tons of copra, valued at $574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane; and so the people proposed, in addition to what

they had already done, to devote the proceeds of the annual arrowroot contribution toward this object. Giving like this, were it practiced among Christians generally, would make the Lord's treasury overflow.—*Missionary Herald.*

Bread Cast Upon the Water.

A PASTOR of one of our Iowa churches having noticed as occasional attendants at Sunday service a Swedish carpenter and his wife, one day called upon them and to his surprise and pleasure learned the following fact:

About a year previously, the wife happened to be at church when he preached a foreign missionary sermon. Among other things, he had referred to the necessity of self-denial for the sake of this work and especially in things needless for health and comfort. He mentioned that it has been estimated that Christian men of America spend in tobacco at least twenty times as much as they gave to foreign missions and that if they would reduce their expenditures in this indulgence one-half and devote it to this purpose, they would give the cause an impetus greater than it has received during eighteen centuries. She went home and talked it over with her husband, who used tobacco very moderately. He agreed that every time he spent twenty-five cents for tobacco he would give her the same for the foreign missionary box. So, as she handed the minister the first two dollars, she said: "I don't belong to your Church; I am a Lutheran, but it was your sermon that made us save the tobacco money, and so I want you to send it to the Presbyterian Church foreign missionary work; and I shall have more for you some day." The Missionary Society of that particular church probably produced some larger gifts; but, so far as heard from, no result has been so gratifying as this, coming, as it did, from one of another language, nationality and belief. The beauty of the result is, that it means not a spasmodic gift, but a steady stream, even though a small one.—*W. W. for Woman.*

—**Some anxiety was felt** the beginning of the year for the comfort and safety of the missionaries in Japan, in consequence of the exhibition of a spirit of hostility to foreigners by some of the people. Miss Poorbaugh informs us that the cloud "has been dispelled, and we are again rejoicing in the light of public favor." This is reassuring, for which we are deeply thankful to God.

—**A cablegram from Lucknow,** India, to the Missionary Office says: "Maxwell cholera." This is interpreted as conveying the sad intelligence that the Rev. A. J. Maxwell, formerly our Publishing Agent at Lucknow and Treasurer of North India Conference, has succumbed to the dread disease of cholera. Bishop Thoburn says that Mr. Maxwell has been in feeble health for years, but in spite of physical infirmity remained at his post. In a letter to the Dr. the Bishop says:

Brother Maxwell was a faithful and valuable missionary. His latest service was his best, but he always did his work well, and much of the time toiled on while fighting desperately against disease of a very grave character. At any time during the past five or six years he might easily have obtained a medical certificate and retired from the work, but he stood by the colors with a quiet courage which will now be an inspiration to his brethren, and which will ever be a priceless legacy of honor to his children.—*Christian Advocate.*

A Call for Workers.

[Reading so much in *The Evangelist* touching the Conference recently held at Shanghai, China, a correspondent sends this stirring Missionary Call.]

I HAVE heard so many telling
Of the needs in heathen land,
That I cannot help but feeling
That I ought to lend a hand.

How many hungry nations
Are calling aloud for bread,
To satisfy the hunger
Of a soul that's all but dead.

Have you not heard them calling?
Have you listened for their voice?
What! Others do well in going,
But such work is not your choice?

When Jesus Christ ascended,
He left all work to do;
Among the workers He intended,
He surely counted you.

You can soothe a child that's crying,
And give the hungry bread;
You can nurse the sick and dying;
O see these lambs are fed.

Then, weak one, pray for courage
To send you forth to reap
This ripe and precious harvest,
And the Saviour's work complete.

BELLE MORGAN.

The God of the Buddhist.

If there is a personal God, the whole tendency of Buddhism is to make Him impersonal, to cause Him to retire into deeper and deeper depths of distance from man. In this consists his very godhead. The system has no conception of any personal existence for God that is compatible with spiritual perfection. Gautama, the great Buddhist teacher, sought to destroy the Hindoo mythologies. But the creation of all pagan mythologies is only man's imperfect effort to find a personal God; to impersonate Him or some of His attributes. In Buddhism the highest condition is in the utter annihilation of all sentient beings. If there is a God, He is infinitely annihilated, infinitely oblivious of everything which could disturb His composure. And man becomes likest God when he passes into the same state of annihilation. Into this condition Gautama, the great founder, claimed to enter. And it is the aspiration and hope of all the faithful to be lost with him there. This is Nirvana, the Buddhist heaven.—*Mail and Express.*

—The Scotch missionaries in the Punjab of India rejoice over a rich harvest of souls. At the station of Sialkot they baptized thirty converts four years ago; but last year the number was already eight hundred, and the blessed work is going on increasingly.

—A STRIKING illustration of the progress of Christian ideas in Japan is seen in the report of a funeral service held at Tōkyō in September. The wife of the Vice-Minister of War, Mrs. Katsura, was a member of the church at Tōkyō of which Rev. Mr. Kanamori is pastor. The funeral was, by request, held in the chapel of the cemetery in which a large number of the great men of Japan are buried. It is said that 2,000 persons were in attendance, though not a quarter part of this number could find room in the chapel. Among those who attended were a prince of the blood, three cabinet ministers, and a large number of army officers, as well as diplomatic officials. A large band was provided, in view of the rank of the husband of the deceased, and Mr. Kanamori preached a fervent sermon upon the Christian's hope of immortality in Jesus Christ. It was such a service as has never before been witnessed in Japan, and the impression produced upon the officials and upon others present seems to have been all that the friends of missions could wish.—*Miss. Herald.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

Anniversary.

THE second anniversary of the Girls' Mission Band of the First Reformed Church, Greensburg, Pa., was held early in November, 1890. The yearly reports of the treasurer and secretary were read; and after readings and recitations, addresses were made by the pastor, Rev. C. R. Dieffenbacher, by the missionary at Jeannette, Pa., Rev. N. H. Skyles, and by Mr. C. M. Warner, Secretary of the Y. M. C. A. of that place.

The entire programme was interspersed with music by the Mission Band; and the offerings, $17.28, were lifted for our work in Japan.

This organization, which started with nine members, now has forty. They hold weekly meetings in the basement of the church, and only eternity will reveal the great work they have done. May many more such Bands be organized! S. W.

Union Missionary Society.

ON November 24, 1890, the ladies of our three churches in Harrisburg Pa., Salem, Second and Zwingli, organized a Union Missionary Society, by electing the following officers: President, Mrs. L. O. Foose; Secretary, Mrs. G. W. Lackman; Treasurer, Mrs. J. W. Gross, and three Vice-presidents.

After voting to sustain the W. M. S. of the Eastern Synod in the work planned for the coming year, the Society adjourned to meet in December.

It is understood that this Society will not interfere with, but rather help congregational work; having for its object the encouragement of Christian fellowship in Harrisburg, and of work specially fitted for woman's hands elsewhere. F. K. W.

—THE Bi-synodic Board greatly needs money for church-building; and the pastors who have money for this purpose should send it to the treasurers of their Classes, and these should at once send it to treasurer W. H. Seibert, Harrisburg, Pa.

—AT a late communion service in the mission at Washington, D. C., where seventy members communed, the offerings were $22.30, nearly 32 cents a member; but, mark you, there were only 25 pennies in the basket! Do you see any lesson in this?

—Beginnings are always hard; and the first issues of this magazine are no exception, owing to various reasons. New machinery runs more smoothly after a little running; and soon we hope to have things in good working order. Few people know what a merciless tread-mill the editorial chair is (if this is not mixing figures too much); for no sooner is one issue off hands than the next calls for attention, through all the months.

—The Missionary Society of Tamaqua, Pa., lately celebrated its eleventh anniversary. The offerings of the day were $63. Pastor, Rev. J. J. Fisher.

—While some of the learned brethren are kindly discussing the question of woman's work in the Church, these modest sisters are quietly going on doing a work which will please both the Lord and the Boards—and even Paul.

—Rev. S. C. Stover, who accepted a call to the mission at Hamilton, Wash., has reconsidered and recalled his acceptance.

W. M. S. of Lebanon Classis.

THE Executive Committee of the W. M. S. of Lebanon Classis met at Annville, on Thanksgiving Day.

This being the regular semi-annual meeting of the Society, the morning hours were devoted to business.

After devotional services reports were received. The treasurer's report decided the committee to vote $10 to Rev. Whitmer's one thousand "tens," and $10 to the Foreign Mission Board.

Reports from the W. M. S. of General Synod and the Eastern Synod were received and acted upon.

Interesting discussions as to the best way of raising funds, and to reach the congregations in Lebanon Classis as yet unorganized for missionary work, were taken part in by the pastor and members of the Annville congregation. A short "Bible reading on Missions" closed the morning session.

The afternoon meeting was well attended, and an interesting missionary programme given. Misses Capp and Lesher, of Jonestown, gave excellent recitations. Miss May Sweitzer of Annville, assisted by a few of her young friends, recited and sang a beautiful selection entitled "*Tell it again.*" Essays on "*Our Debt*" and "*Work for Missions*" were read by Miss Elvy Kilmer and Mrs. M. D. Schaffer, of Myerstown. Rev. Heister's short address was rich in thought and helpfulness. The singing by the choir and individual members testified to the musical ability of the Annville congregation. The offerings were devoted to foreign missions.

The Executive Committee left Annville impressed with the heartiness and good spirit pervading that people, and also with their generous hospitality.

Dr. Hiester is one of the busiest preachers in Lebanon Classis, and yet he has found time to organize a congregational missionary society in each of the four congregations in his charge. Would that his spirit might pervade the whole Classis.

Officers of the W. M. S. of Lebanon Classis are: Pres., Mrs. M. D. Schaeffer, Myerstown; Vice-Pres., Mrs. P. Bachman, Schafferstown; Rec. Sec'y, Miss Elvy Kilmer, Myerstown; Treas., Miss Fannie Brunner, Campbelltown; Cors. Sec'y., Miss Lizzie Hiester, Annville; Editress, Miss Sadie Capp, Jonestown.

In One Corner of Potomac Synod.

A STILL, small voice has spoken throughout the land, and women are arousing themselves all over our beloved Reformed Church in the United States to new labors in the cause of our blessed Master. THE MISSIONARY GUARDIAN will bear to many homes the beautiful tidings of what they have already been privileged to do. In four Synods, one after another, women's synodical societies have been formed, each more or less effectually supported by similar classical organizations. All things considered, the newness of the work and the lack of subordinate Societies from which to obtain the means of carrying it on, these pioneers have accomplished very gratifying results. Every woman, yes, every member of our church, has reason to be thankful for their loving diligence in the service of Christ, and the success which has crowned their efforts, and, we humbly trust, set the seal of God's approval upon them.

Potomac Synod, we regret to say, is still without a Women's Missionary Society. But in Mercersburg Classis a beginning has been made, from which it is hoped that in a short time these Societies may spread, as a gentle but powerful network of influence,

through the whole Synod. With our ten Classes, covering a wide extent of territory, with our membership of above thirty thousand, more than half of whom, presumably, are women, we should be able to do effectual work, to strengthen the hands of the Women's Society of General Synod, and to bear our full share in whatever labors are assigned by the Boards of Home and Foreign Missions to the Women's Societies.

The Society of Mercersburg Classis, regarding as its constituents all female communicant members of the congregations represented at the meeting called August 28th, 1890, will endeavor to come into persoual contact with each one, by making direct, individual appeals.

Dear sisters of Potomac Synod, shall we not give this matter our serious attention? Let us remember in our thanksgivings and prayers those who are already actively engaged in work for missions; but let us not forget that it is our happy privilege to labor with them, nor be slow to hear and to obey the voice that calls us into the Master's vineyard.

R. H. S.

Behold, the Work Moves!

TAKING a bird's-eye view of the mission work of the women of the Reformed Church, it may be said truthfully that the work is moving.

Thanks be to God, our women are waking up! And according to the degree of our waking up will be the quieting down of those who do not favor us.

These are among the best men of the Church, and they will not raise a finger to hinder what they find to be real progress in Christ's kingdom, and what they see God is blessing.

As we need to come inside the Christian Church in order to realize its benefits, so in our W. M. S. Those who are outside, or listening for five minutes, as one brother said, cannot be expected to realize the helpfulness of these Societies to woman.

Our brethren find it useless to argue them down, where their wives and daughters live them up and profit thereby spiritually.

Let us then move forward with all haste, bearing the banner of Christ. And let us not be afraid to discuss our own interests and our Lord's in a missionary meeting any more than we would fear to read a graduating essay in the same place to the same audience. People are accustomed to that, and it is not a shame now for a lady to read, even in a church (commencements are sometimes held in churches), a graduating essay on any subject she may choose, even on missions, provided she call it a graduating essay, and not a missionary address. So it will soon be in our missionary assemblies.

But this is a digression.

Do you ask for some indication that the work is moving? Let us take a brief journey among the different synodical Societies.

We will begin nearest home. The chairman of the Committee to Formulate a Plan of Work for the W. M. S. of General Synod writes: "Mrs. Keil's letter, containing the information concerning the action of the W. M. S. of Pittsburgh Synod—how they voted $500 as their share of the $1,800 asked for by that Committee—was the first ray of light that came to me, when groping in the darkness for some plan that should be tangible to the Societies of all the Synods." The Treasurer of Pittsburgh Synod's Society says: "I have received some money and

pledges, telling what the Societies intend doing." This society is ready for anything in the way of mission work.

The women of Ohio Synod are so busy *doing* for missions, they haven't time to talk. They simply point us to past results, and to their pledges for the future.

The W. M. S of the Synod of the Interior says: "We are coming with our $100 for the support of a lady teacher at Sendai, besides our home work."

The W. M. S. of the Eastern Synod says: "We are making commendable progress. Some persons in our locality who stood aloof from women's missions, evidently because they thought it would not be a success, now that the Society not only begins to stand, but to move, are anxious to bestow patronage and advice, and show what fostering care they can manifest."

The women of Potomac Synod say: "Have patience. There are sleepers whose waking is terrible."

M. E. W.

—The editor gratefully acknowledges the help of many friends who are sending in letters, items of news and general articles for the MISSIONARY GUARDIAN.

—The English mission at Cleveland, Ohio, has $4,000 toward the new church, and $4,000 more should be raised by May, 1891, when work will be begun. The Brotherhood of Andrew and Philip has raised over $300, and the King's Daughters quite as much.

—The editor regrets that several articles and items intended for the January number are crowded out of even this issue.

—Rev. J. G. Dengler has paid his pledge of $100 from his charge toward the Tohickon Classis Church-building Fund. Will the brethren who did not pledge definite sums, now please lay their plans to make this Fund sure at an early day. The Superintendent will cheerfully help you.

—A gentleman lately sent the editor one dollar to pay for two copies of the MISSIONARY GUARDIAN to be sent to persons in need. They will be sent to two missionaries. Who else will do so? It is an easy way of doing much good, and the editor knows where the need is.

—Rev. E. E. Weller has taken charge of the mission at Cumberland, Md., and Hyndman, Pa. In the two congregations there are seventy members.

—A new missionary, Mr. Paul Sommerlatte, has been commissioned missionary of the Reformed Church in the United States, to labor among the immigrants arriving at the port of New York City, instead of Rev. C. H. Ebert. His address is No. 30 State street, New York, N. Y.

—The Missionary Society of Trinity mission, Altoona, Pa., in November celebrated its first anniversary, the Superintendent of Missions making the address. The income of the year was $66 45; but note, this was amid the buying of a lot and the building of a church! At the anniversary another "ten" was voted.

—The Treasurer of the W. M. S. of Philadelphia Classis, writing of the last meeting of that body, says: "We have been working in a quiet way for five years, and have disbursed $2,238. We have twenty-two life members at $25 each, which has helped us very much in our work."

—The pastor drew out of his pocket several MISSIONARY GUARDIANS

and said: "As I go among my people I show them what they can get monthly for fifty cents, with great profit to themselves, and so I secure many subscribers."

—The Missionary Society at Friedensburg, Pa., on January 1, celebrated its fifth anniversary, reporting a net income of over $100 for the year. The editor made the address, after some interesting and instructive exercises by the children.

—The mission at Lisbon, Iowa, is building a parsonage, which is now nearly done, costing about $1,600. And yet, after raising their apportionment for benevolence; they send in a "ten!" Well done, friends.

—Some time ago the Missionary Society of Salem church, near Lancaster, Pa., Rev. D. W. Gerhard, pastor, celebrated its fifth anniversary. Decorations, readings, reports, music and joyous worship.

—Rev. J. M. Sherwood, one of the editors of *The Missionary Review of the World*, lately died at his residence in Brooklyn, N. Y. The whole editorial care now devolves on Rev. Dr. A. T. Pierson.

—An article from Mrs. Mary G Heitshu, President of the W. M. S, of the Eastern Synod, came too late for the January number, and is now out of date. She gave an interesting account of her official visits to Marietta, York and Boyertown, Pa., but a note of services at these places had already been made.

—The editor gratefully acknowledges the receipt of an excellent sermon of sixteen pages, on "The History and Genius of the Reformed Church in the United States," preached by appointment of Iowa Classis at its yearly meeting, at Lisbon, Iowa, September 24, 1890, by Rev. Solomon Ream, our missionary at Lisbon, Iowa. Such sermons are needed. They help our people to see whence we came and what we are.

—We trust that our ministers and church officers, and no less the lady members of the Church, whose hearts have grown warm towards our missionaries in far away Japan, will have such a keen appreciation of the importance of wide-spread intelligence of the subject of our work there, that they will not withhold their earnest effort to have the GUARDIAN find a place in every family of their congregation. The subscription price is so low that but few can afford to be without it. Only let our people be informed as to the glorious character of our work, and its exceedingly bright outlook, and they will not withhold the means of its onward progress.

—Too many of our rich men are missing the honey, milk and wine of wealth. It affords no such pleasure in its possession, and there is no luxury that it will buy that will compare with the joy of doing good with it. One moment of that joy is worth a whole lifetime of all the other pleasures which it brings.—*The Interior.*

The Income for December.

The various treasurers report the income for December as follows:

General Synod's Board.

Missions	$919
Church-building	0
Hungarian Work	70
Harbor Mission	12
	$1001

The Bi-synodic Board.

Missions	$306
Church-building	200

Board of Foreign Missions.

For the work in general	$1494

Our Indian Tribes.

IT is proposed to-day, that if possible during the next five years, certainly before the close of this century, every Indian within the border of the United States, who is willing to receive it, shall be instructed in the Word of Life, God helping us. A concerted effort by the Churches would accomplish this end without difficulty. It is really comparatively a small matter to be handled successfully by the Churches.

There are within the United States, exclusive of Alaska, 246,036 Indians, of whom 21,922 are now members of Christian Churches. These Christians may be reasonably reckoned as representing 50,000 Indians of all ages now under the instruction of Christian missions, leaving still to be taught about 196,000, One well informed in this matter writes: "There are only about 180,000 Indians proper subjects for missionary labor, leaving out the five civilized tribes in the Indian Territory who can take care of themselves. Nearly ten per cent. of the 180,000 are already Christians. The evangelization of this number should not be a difficult problem to a Christian nation of 60,000,000."

Ought not the Christian Churches of the land to enter upon this work with zeal? These bodies have planted Christian churches, schools, academies and colleges all over this broad land, from ocean to ocean, from the lakes to the gulf, and accomplished this within about fifty years. They have also gathered a noble Christian body in Syria, accomplished a grand work in Egypt, attained great and precious results in India and Burmah, triumphed over enormous obstacles in China, and gathered Christian churches which include tens of thousands of communicants, and crowned this admirable Christian effort among pagan peoples by brilliant and glorious success in planting Christian institutions in Japan. And this also has been accomplished mainly during the last fifty years. To such a body of Christian men, with ample experience, already fully organized for missionary endeavors, it is a matter of no difficulty to give the Gospel through the living preacher to every Indian within our territory before five years have passed away.—*Christian Intelligencer.*

A Family Bible.

A missionary writes from Tinnevelly, British India:

"Passing up the main street of Palamcotta, we noticed the neat houses of the native Christians. Over the door of one were the words, 'Welcome: Peace be with you all.' We accepted the general invitation and entered the house, and saw a respectable, happy family. On the table was the family Bible, in which we noticed several slips of paper as markers. We were told one marked the portion for family prayers, another was the husband's mark for private reading, another the wife's and another the children's. It was a *family* Bible indeed!"

—A missionary from China says "that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful saying and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree —that is the power for good in touching the heart and awakening the conscience."

THE CHILDREN'S PAGE.

Give for the Heathen Children.

We pity the heathen children, and wish that the time were come
When the God of the Bible, the only God, shall be honored in every home.
We pray for the heathen children, in the lands beyond the sea,
For their souls are enslaved by Satan, and the Gospel can set them free.

But our thoughts and words were nothing, our pity and prayers were vain,
If they led to no earnest effort, to extend the Saviour's reign.
And therefore we give our money, our labor and our time
To advance the glorious kingdom of Jesus in every clime.

Teaching a Zulu to Read.

WHEN missionaries first went to the Zulus, in Africa, the old chief Dingan asked why they had come.

"To teach you the Gospel," said they. "We have brought the Bible, the written word of God."

"I have heard there are men who can read and write," said he, "and I am glad I now have a chance to see whether it is true. Men practice witchcraft, and even my own wizards can do strange things; but this cannot be done. Send one of your readers outside, and I will tell you what to write."

So the man went out, and the chief said: "Write my name." It was written, and the man, coming in, took the paper and read the king's name.

"Well," said Dingan, "go out again;" and he directed his servant to take him so far from the hut that he could not possibly hear what he should direct to be written, and he looked out to see that he was really obeyed.

The chief had several large dogs lying on the floor. Pointing to one he said: "That large dog with one white ear and a white spot on its side I call 'Faku.'" Pointing to another, he said: "That yellow dog with one white ear and a black spot on its side, I call 'Umzilikazi.' Now call in the man, and see if, by your description, he can identify the dogs and tell their names." So the man, on coming in, read the description of the dogs, and pointing to each called them by name.

"Well," said the chief, "it looks like it; but let me try again;" and the reader was sent out the third time, and when the chief saw that he was far enough away so that he could not hear his voice, he said, in a low tone: "Direct the man, when he comes in, to pick up that splinter on the floor and put it into my hand." The reader being called in and given the paper, looked on the floor for the splinter, but could not see one; and, looking at the chief, said the paper told him to pick up a splinter from the floor and put it into the chief's hand, but he did not see a splinter.

Dingan still sat silently, with a roguish look on his face, when the reader ventured to take hold of his Majesty's foot, and raising it up, the splinter appeared, at which the chief laughed heartily, and said: "Well done; you are greater wizards than any I have, but I know it is only witchcraft; it is not possible thus to express thoughts on paper. You may go down again to your huts."

At another time Dingan gave the missionary a final and severe test, and was at length convinced that there was no trick, no deception about the matter, and said:

"I now see that reading and writing are a fact. Now you must teach me to read and write, then you shall have permission to stop in my country, and you may teach and preach as much as you please. Come, begin."

"I printed the first seven letters of

the alphabet on the paper," says the missionary, "and went over them with him till he could repeat them himself, when I told him he had learned them very quickly.

"'Well,' said he, 'can I now read and write?'

"I thought that was enough for one lesson, and told him he might learn more to-morrow.

"'But can so great a thing be put off till to-morrow? Let me have them all. How many are there yet to learn? Come, I must have it all to day—I cannot wait till to-morrow.'

"I then printed off the whole twenty-four, and commenced educating a king in one day. But soon, on repeating those he had learned, he was at a loss and said: "I have forgotten that one."

"'Well, it is D.' Soon he had forgotten another, and another, and became confused and forgot all.

"In his vexation he threw down the paper, saying: 'There, I told you I could not learn. I knew I could not. No, I do not want you. You may go home again.'

"This shows something of the difficulties of early work among the Zulus, where it took us more than ten years to get one convert. Though the missionaries kept up good heart and were hopeful, our committee at home became weary and recalled us. Yet now one of those original six lives to hear the report that we have churches and preachers, and a Bible translated into that language. What hath God wrought? Now lettest Thou Thy servant depart in peace."—*Congregationalist.*

Harry's Missionary Potato.

"I CAN'T afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they cannot have churches and school-houses and books?"

"What do *you* know about the heathen?" exclaimed the old man testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years."

"Oh, yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing nine; these the following season became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and when sold, the amount realized was with a glad heart put into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least. And, Harry, I've been thinking that if there was a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?—*Helping Hand.*

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

General Notes.

IT is now just two years since in the city of Pittsburgh, the General Board held a meeting and resolved not to be a Board in name only, but also in fact as well. It was there that the first missions were taken under its care and that it began an active existence after a *long sleep* of more than twenty years. Already it has under it *thirty-six* missions, and on April 1st will have *forty*. As to territory, it is limited to three Synods and one Classis. This is certainly commendable progress, though not by any means what should be done.

IN the General Board, the two departments of missions proper and church-building are combined. But it was felt that for one treasurer to attend to all the business that falls to his lot would be rather heavy. Hence it was determined that a treasurer be appointed for the church building (or as our charter makes it, the church extension) department. Elder C. M. Boush, of Meadville, Pa., was elected to that position. All moneys for that purpose, under the General Board, will hereafter be sent to him.

THE calls for the establishment of new missions are many. Indeed they are so numerous that the Board scarcely knows where to begin work first. At the late quarterly meeting, the following new missions were enrolled, all to go into effect April 1, 1891, except the last, which went into effect Jan. 1, 1891: Fairview, Kan., Sharpsville, Pa., Turtle Creek and Wilmerding, Pa., and Hamilton, Ohio. These will require additional funds.

AN overture came to Executive Committee at its last meeting from certain parties within the Pittsburgh Synod, requesting that movements be set in motion, looking to the establishment of an English Mission in Buffalo, N. Y. We have there, if we mistake not, four large German congregations, which would would seem to indicate the need of an English congregation. Arrangements were made to have the city thoroughly canvassed, in order to see what can be done.

IT is well known that the Board has all the missions it can carry, until reductions are made on April 1st on salar-

ies of all the missionaries. It was feared that not sufficient funds would be sent in to pay up all dues promptly. We are happy to say, however, that sufficient funds were on hand to pay up every cent due the officers and missionaries. But it took work to get these funds. The same earnest work will be required during the present quarter. Let all who have funds for this Board send them in promptly. Do not fail in this, brethren.

WE here call the attention of the Church again to the fact, that funds for the Hungarian and Harbor Missions are needed. We are aware that appropriations have been made by the Synods for these missions; but we must remember that the sums specified, will come before the Classes for apportionment only at the meetings this spring. Therefore, these will do us no good this present quarter; and we must depend upon voluntary contributions. These missions are paid to date, but they had to be paid largely by funds belonging to the other missions.

THE General Board will meet in the First Reformed Church, Philadelphia, Pa., on Tuesday, April 14th, at 7.30 P. M. This is the annual meeting, and it is desired that as many of the members of the Board be present as possible. While the Executive Committee meets every quarter, and transacts the necessary business, yet it is felt that once a year, at least, the whole Board should meet, so that every member may feel his responsibility in the work. At this meeting the annual reports from all the missions will come before the Board, thus affording an excellent opportunity to all to find out something of the workings of the missions.

THE chapel in East End, Pittsburgh, Pa., was sold some time since for $4,000. When all debts were paid, $3,156,02 remained. This money was turned over to the Superintendent of Missions of General Board, for the purpose of church building. The Board directed that $656,02 be paid to Braddock, to help that point to get out of debt. The remaining $2500 are now on deposit, ready for the purchase of a lot in Allegheny City, looking to the organization of a congregation there in the near future. The new St. Mark's Church takes the place of the one sold in East End. There is progress being made in the mission work in the region of Pittsburgh and within the bounds of the Pittsburgh Synod.

A Request.

WITH the close of March will come also the close of the missionary year under the General Board. As the General Synod always meets in May or June, the year is made to close with the end of the quarter nearest that time, prior to the meeting of the Synod. Hence the year closes with March 31st. No quarterly reports will be sent in, but all will be included in the Annual Report. All the missionaries, including those of Philadelphia Classis, will have their reports sent to *Lisbon, Iowa*, to our address by April 1st. Let every one be prompt. We must have these reports in time, so as to make out a general report. They should therefore be sent by the missionaries, say on March 30th, the day after Easter. That will enable them to include all additions that may be made on Easter.

Let every question be answered. Where you cannot answer exactly, give an approximate answer. Some of the missionaries, it seems, can see no reason for some of the questions

asked. In that case only answer them and let the Board be the judges. In the matter of church-building funds, the questions which are placed on the additional slip, you will please give the amount of money that the mission may have received for church-building from the Church at large, and then the amount raised by the mission for the same purpose during the year.

The question is asked, how much of an appropriation will the mission need next year? That means, how much ought the Board pay during the next year? We cannot promise that the Board will, in every instance, take the figures that may be given, because that will depend somewhat upon the amount of money the Church will pay the Board, yet the action will be in a measure governed by these answers. But remember that reductions must be made. The supposition is that the missions are gradually growing, and that they are willing to help themselves as quickly as possible. The design is not that the missionaries shall have their salaries reduced, but that as the Board reduces the appropriations, the missions will increase their subscriptions to the salary. Poorly paid pastors will do poor work. There is no incentive for a man to work for people who are abundantly able to pay him a better salary. For a mission of 150 members to pay a salary of only $250 or $300, is simply an outrage For them to expect the Board to supplement that sum, so as to make it, say $700, is a shame. Yes, we repeat it; it is a shame for them to ask the Board to do this, while they give so little, unless there is a special reason for them to pay such a small sum. Any congregation should pay an average of $3 to $4 per member to the salary. For a man with an income of $800, $900 or $1000 to pay $15 or $20 salary, is certainly a small sum—yes, too small.

We wish, therefore, that the missionaries would call together their joint consistories some time during the month of March, and seriously consider the matter of salary for the ensuing year. Remember that some missions have received help for many years. Is it not time for such fields to shoulder their own burdens largely, so that the Board may be enabled to help other points that have long been waiting?

The Hungarian Work Again.

AT the meeting of the Executive Committee at Pittsburgh, on Jan. 13, last, the Hungarian work received considerable attention, as it rightfully deserved. The mission in Cleveland starts out with grand promises for the future. Bro. Jurany is a man of culture and refinement, and fully appreciates the importance of the work upon which he has entered. But it was felt that the field is too extensive for the labors of one man. While this brother was directed to visit other fields outside of Cleveland, yet there is too much work for him to do.

Hence the Committee was confronted with the question—shall we call another minister of this nationality to come among us and take care of his countrymen? Will the Church sustain the Board if another is called?

So far not sufficient funds have been received from the whole Church to pay the expenses of travel and the salary to Jan. 1, 1891; but it was felt when the Church comes to realize more fully the importance of the work the funds will be furnished. It was therefore resolved to call for this work Rev. Johan Rovaisz of Debrizin, Hungary, who shall be stationed in Pittsburgh on his arrival in this country.

Action was taken, appointing Revs.

C. R. Dieffenbacher of Greensburg and John H. Prugh of Pittsburgh a committee to confer with railroad authorities and all those employing Hungarians, to assist in the work of uplifting these people, as it will be for the moral advancement of the community.

It was also decided to ask the Reformed Church in America to assist in this good work. It is felt that only as the gospel lays hold upon these people can they ever be elevated and made good citizens of their adopted country. All should help in this good work.

The 1000 Fives.

THIS fund received an encouraging list of pledges during the month of January. Two months more remain to finish up the first year. Shall we have 500 of these pledges by the first of April? We sincerely hope so, and further hope, that as many as possible may be accompanied by the cash.

Previously acknowledged,	375
King's Daughters, St. Jacob's congregation, New Lisbon, O.,	2
S. D. Sites, Fairview, Ind.,	10
Ft. Wayne congregation,	1
A Friend,	1
Rev. and Mrs. Shultz, Fairfield, O.,	1
Charles Whittman and wife. Osborn, O.,	1
Philip F. Cost and wife, " "	1
D. B. Huston and wife, " "	1
W. E. Burrows. Fairfield, O.,	1
Robert Miller, " "	1
Fairfield congregation, Rev. R. F. Shultz, pastor,	4½
Byron congregation, Rev. R. F. Shultz, pastor,	4
Bethel congregation, Rev. R. F. Shultz, pastor,	3½
E. J. Williamson, Alpha, O.,	1
W. M. Society, Fairfield, O.,	1
Mrs. Mintie Freeman, Tadmore, O.,	1
Horace Ankeney and wife, Alpha, O.,	2½
Nelson Ankeney and wife, " "	1
First Reformed church, Frederick City, Md., Rev. Dr. Eschbach, pastor,	10
Rev. J. H. Steel, Alpha, O.,	1
R. W. Mitchell and wife, Alpha, O.,	1
F. C. Trebine and wife, Trebine, O.,	2
John Haines and wife, " "	1
Beaver Congregation, Beaver charge,	6
W. M. Society, Beaver Congregation,	2
Elizabeth Hawker, Dayton, O.,	1
Robert Clark, " "	1
Hawker congregation, Beaver charge,	1
Mt. Zion Congregation, " "	2½
Total,	442

DURING the month of January 1891, we received the snug sum of 67 shares. Some of these we solicited personally, while a goodly number were sent in without any special solicitation. We are now getting well up towards the 500—while we still have two months to fill out the first year. Let the good work go on.

Why is it?

THAT it is so very difficult to get ministers of our Church to come west to take charge either of old fields or of new missions? The western boundaries of Indiana seem to be regarded as a kind of a *dead* line to our English ministers. It is simply surprising what urging and persuading is required to get men to the West.

Why this is so, is hard to account for. The salaries in these fields are small; but not more so than in many charges in Ohio and farther East. The men who have come West and have remained here, have fared as well in a worldly point of view, as many in the East. As a country in which to have a home, the West certainly compares favorably with the East. As to climate, there is none finer in any of the Eastern States than that of Illinois, Iowa, Kansas and Nebraska.

We are free to say that we very much prefer the climate of Iowa to that of Pennsylvania. There is less humidity in the air, and consequently fewer diseases of certain kinds. We hear a great deal of the blizzards and extreme cold in the West; but during the twenty-four years of our residence in Iowa, we never saw a blizzard, while the cold has been intense only at times.

The churches are not so numerous nor so strong as farther East; yet some one must build them up, just as our forefathers built up the Church in the East.

Some young men seem to think that it would be a waste of talent for them to come out here and preach to the scattered sheep on the prairies; but young men in other Churches do this. They come from prominent and wealthy families, and settle down in small villages and begin with a very small number—yes, and their salaries are small also. Let no one suppose that only our Church pays small salaries.

Why then do we lack ministers in the West? Is it not a lack of consecration to the work? May this not be the cause? Whatever it is, let us hope that a change will come over the ministry as regards this matter.

What of Western Missions?

THERE are those in the Reformed Church, and especially in the more eastern sections of her territory, who have their serious doubts, whether it is the right thing to do, to send men and money to the West to establish missions. To many this seems rather strange, that any one should advocate the policy of merely operating in the East, to the neglect of the great West, where in the near future must be the bulk of our population. But there is after all, a reason for the advocacy of such a policy.

The whole matter, to some, resolves itself upon business principles. The business man invests his money where he can obtain the largest returns for his investment. Stocks are valued according to the percentage they return to the investor. That, at least upon the face of it, is business and must not be looked upon as a policy of selfishness. The same is true when we come to consider the work of the Church. Policy and common sense both dictate that as a Church, we should invest our funds where the best results may be obtained. Where the greater number of souls can be gathered into the fold of Christ, there the help of the Church at large should be given.

And yet in advocating such a policy, the present must be viewed in the probable light of the future. The investment may not bear a high rate of interest at present, but as the resources of the country develop, the income must be large for the amount invested. So the shrewd business man argues; and by such foresight, many a man has become immensely wealthy in this western land.

It must be so in the affairs of the church. Operating in the West, where society is as yet more unsettled, the increase must of necessity be slow at first; but as this becomes more fixed, the increase may be expected to become more rapid and permanent. Taking this view of the matter, it would seem to be the duty of all Churches to look to their forces in the growing West.

But we are told that our growth as a Church, in this goodly western land, has been altogether too slow for the age and the means employed. This they say, is notably the case in Illinois and Iowa, as regards the English portion of the Church. That it has been too slow for the age, we will readily admit; but that it has been about what might have been expected, with the agencies employed, we do most seriously affirm.

Let us look at this matter. Let us take Illinois first; and what we here state has been true of other Churches as well as of our own. Starting in the southern part of the State, and following the Illinois Central Railroad northward for 300 miles to the Wisconsin line, and on both sides of this

general line, the traveler to-day finds tens of thousands of Pennsylvanians and their descendants; also many from Maryland. Thousands of these people were either Reformed or of Reformed parentage. They came West, many of them, thirty or forty years ago. Having been nurtured in the Reformed Church, they naturally preferred that church. They wrote East for ministers, but their calls were in most instances unheeded. Several times ministers were sent West to organize these people into congregations; but afterwards these organizations were left to struggle along as best they could. Then came the controversies of the Church, when these western missions were simply neglected. Yet they were not easily moved from the solid foundations of their earlier training. Then it was that designing men foisted themselves upon them as ministers of the Reformed Church. Many of these never were trained in the doctrines of the Church, and cared little for the people. They came from other churches and some even from our own—but they were wolves in sheep's clothing. Were it necessary, we could here unfold a tale of shame, surprising in its character; but it is too horrible for the public ear. Men who called themselves so, but really were never ministers of the Reformed Church, turned out to be forgers, whoremongers, deceivers, and, if there is any other term to represent their character still lower, let it be used. It simply puts a man to blush to hear the tales these people tell of their rascally, so-called spiritual shepherds. We need not wonder that the Church in Illinois is not stronger, but we need wonder that there is anything left to us at all. The wonder is that the immoral conduct of these men did not drive the people all away from the Church. Here and there good shepherds stood firmly amid all the general wreck and saved what was still left us. That there was some bad management among those who were good men, we readily admit; but this would not have brought disgrace upon the Church. To the members and ministers now in Illinois these facts are well known, and they know that the picture has not been overdrawn.

Coming to Iowa, there has been nothing of this immoral character among the ministry. But from the time the first missions were established until within a few years, they were left to struggle alone without the nurturing care of the Eastern Church. For twenty-five years the English Church of Iowa, sat, as it were, at the doors of the Eastern Church, soliciting alms to help along the work. There was no supervision by any competent Board; and there were no means given except what liberally disposed people were willing to give in response to the urgent calls from that State.

No one who has been in either of these States for a number of years, will ask a reason why the Church has not made more rapid progress within their borders. The cause all know too well. But the question naturally arises here—how could this state of things have been prevented or remedied?

(1) If the Church East had made it a point to care for her children who came West, and would have placed the missions that were first started under proper control, the immoral and unprincipled men who foisted themselves upon the people as ministers, could never have brought the disgrace upon the Church that they did.

In that event new missions would also have sprung up into vigorous charges. We are aware that there is not much need of dragging the ugly past before our readers, and yet we need to be reminded of these things in order that we may learn wisdom for the future. This must also serve as an answer for those who ask the question, why not more rapid progress has been made in these States.

(2) In both these States, the Church has been kept back by two additional causes:

(a) Because of short pastorates. Ministers came from the East in answer to the urgent call of the West; but as the churches were not strong, and the missionary work was slow and laborious, they only awaited a call from the East, when they packed up and moved toward the rising sun. They did not remain long enough to become identified with western life, nor yet to become thoroughly interested in the work. This has been a serious drawback to our work in the West for years past.

(b) The men in the West have heretofore been compelled to labor on salaries too meager for decent support. Why a Church should expect some of her ministers to labor on very small salaries and labor very hard at that, while she is abundantly able to support her ministers well, can hardly be explained. This served to keep the best men from coming west, while it drove back many of those that did come. The same causes served to keep the churches largely in the country and small towns instead of in the cities.

However, we cannot but rejoice that the former things are gradually passing away. We are beginning to see light ahead. Our Boards are slowly but surely moving westward in their operations. While much has been lost there is still plenty that we can claim as our own. The cities open their portals to any and all who wish to enter in and take possession. There are scores of cities in these western states where the Reformed Church can do a grand work. Her children are calling loudly upon her to come and break unto them the bread of life. Let her arouse herself and enter upon this work.

News from the Missions.

THE mission at Cumberland has started so favorably that the people have petitioned for the whole time of the missionary, so as to have services morning and evening. The Board have arranged to have the mission in the city under the care of a missionary, the Hyndman congregation to be provided for by Somerset Classis. This looks well for the future.

As the new church in Braddock is finished, it was felt that it must have the entire time of a missionary. It will hereafter constitute the Braddock mission. Turtle Creek and Wilmerding, with adjoining points, will form the new mission, under the pastoral care of Brother Hassler after April 1, 1891. This was a much needed step, and we confidently look for more efficient work.

We spent the third Sunday in January with the mission in Columbus. Found Brother Seeman hard at work. At the morning service there were nearly one hundred persons present. In the evening not quite so many. The people are now looking forward to a church-home. They are wrestling with that interesting and often perplexing problem, and without a doubt, will soon solve it. The membership is over eighty. The Sunday-school numbers over one hundred.

Arrangements are now being made, and in a few weeks a branch Sunday-school will be under way in South Columbus. Several members have promised to bear all the expenses and teachers from the mission will carry forward the work. This we deem a very good movement, as it will not divide the mission in any sense, but bring it additional material.

We spent the second Sunday in January with the mission in Cleveland. Rain fell only as it can fall up there on Lake Erie. It was communion Sunday and the attendance was very good. The mission is moving along very nicely indeed. Every one seems to be busy at work preparing for the erection of the chapel during the coming spring and summer. Some more help for this good work from the Church abroad will be much appreciated.

Going to the post-office one morning during our holiday vacation we found a registered letter there for us. In it were $50 in bills. The brother who sent us that liberal donation lives in Indiana. He tells us he does not enjoy the privilege of attending his own beloved Reformed Church, and that he is not blessed with great riches, but that he wished to do a little toward helping the Church to redeem her pledges to her missionaries. We hope that many others, reading these lines will do as this brother did, and send us their donations for the work of missions. Such liberality will be blessed of the Lord.

Three new missions were enrolled at the last meeting of the Executive Committee. Two of these will begin to receive help from the Board April 1, 1891. The one from January 1, 1891. Other points called for notice by the Board, but these had prior claims. Would that it were possible to help all points that are calling for aid. These new missions will require more help from the Church. Greater need for the more prompt payment of all mission funds promised.

On January 18th was dedicated the chapel of the mission congregation in North Akron. This mission was only commenced on October 1, 1890. Already the chapel is finished. The chapel and lot are worth $4,400. Daniel Hollibaugh presented the very valuable lot to the congregation. Communion services were held on January 25th when thirty members were added to the mission. The Sunday-school is flourishing. The young people are being organized into a band for church work and every thing moves along most hopefully. Brother Wettach the missionary is much encouraged. This is a very hopeful mission.

Rev. George W. Martin, the missionary at Wathena, Kansas, lately moved into St. Joseph, Mo., which is only five miles from his present field of labor. He has been preaching in said city since last spring at stated times. Having, however, moved into the city, he is enabled to look after the work more carefully, and lately he succeeded in organizing a congregation in Walker's addition to St. Joseph. Of course this is a German enterprise, and has nothing to do with the movement for the organization of an English congregation in said city. We wish the good brother much success in this new enterprise.

—A member of the Presbyterian Church in a large mannfacturing town offers to pay half the subscription of every copy of *The Church at Home and Abroad* that is taken in the congregation. In some cases this is a wise way of doing good.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

A Request.

THE editor of the Bi-synodic Department earnestly requests every missionary under the Home Boards, to become a correspondent. Brethren, the Church desires to hear from you once a month. You need the prayers and the sympathy of the whole Church. The Church needs more missionary zeal and devotion. There is no better way to secure both of these ends than by placing yourselves in living communication, through the *Missionary Guardian*, with the whole Church. Therefore write letters or postal cards to the editor. If you have no time to put what you want to say in shape for the printer, give items and the editor will shape them. Tell the Church about your work, your trials, your discouragements, your successes, your hopes, your joys. The women also are requested to write. The wives and daughters of our missionaries, the Presidents, Secretaries and members of Missionary Societies are asked to give the Church the benefit of their experience and work in the great cause of missions. We want to make *The Missionary Guardian* the means of advancing our Church, all along the lines in this God-given work. The Church needs a baptism of fire on this subject. The fuel is at hand. None are so well qualified to kindle it into a flame as those who are face to face and heart to heart in the work. The editor's name is at the head of this department. His post office is *Gettysburg, Pa.*

Pledges for "Tens."

The record for last year closed Sept. 13th, 1890, with 427½ "tens." This record now begins a new series of the "1000 tens."

Previously reported, Dec. 8, 1890	18
Dr. J. Deisinger, Hellam, Pa., ...	1
Mite Society, Boehm's ch., Rev. C. E. Wehler	1
Michael N. Fringer, Pikesville, Md . .	1
W. M. S. of Lebanon Classis	1
Rev. Lewis Reiter, Roanoke, Va. . . .	½
Missionary Society, Gettysburg, Pa. . .	2
G. W. Guldin, Dorrance, Pa.	1½
Earnest Lahm, Lancaster, Pa.	1
Frank J. Fæsig, Lancaster, Pa.	1
Miss Caroline Shaeffer, Lancaster, Pa. .	1
Missionary Society and Little Workers of Seattle, Wash., Mission, Rev. G. Graedel	1½
Rev. C. B. Heller, Heilig's Mills, N. C. .	½
Total to January 25, 1891. . . .	31

Even the less than half a thousand tens raised last year had such a happy effect on our treasury that the Board is anxious to see the same relief continued another year, and so the Superintendent has both privately and publicly been calling on pastors and people to make earnest effort in this helpful interest. Our growing work makes pressing need of this special income. Brethren, make the effort in His name. Very much depends on the pastors. A. C. W.

News From Our Missions.

Trinity, Altoona, Pa.—This mission has made very encouraging, we may say unusual progress. L. E. Coblentz is the pastor. It was organized Dec. 21, 1888, with sixty-five members, and has now one hundred and eighty-nine. In March following the organization, a suitable lot on which to build a church was purchased for thirty-seven hundred dollars. In April, 1890, the whole of this amount, including interest, was paid. The inconvenience of worshipping in a hall, at the top of two flights of stairs, was a strong argument in favor of building a church. It was felt that the comfort of the

people and the success of the congregation demanded it. The work was accordingly begun, and on the 21st of Dec., 1890, just two years from the date of organization,—the lecture room was dedicated. It was a great day for the congregation. They now have a spiritual home of their own. In due time the church itself will be finished. It is under roof, and the windows, twenty in number and all memorial, are in. The energy and zeal which have characterized this mis ion from its beginning will no doubt at an early day carry it forward to completion. The pastor and members deserve great credit for what they have done. The Lord has greatly blessed them in their work.

There is room for another congregation in Altoona. It ought to be started in the near future. Delay in such places always means loss. When shall it be begun ?

Northwest Baltimore. — A. M. Schmidt is pastor. This is one of our youngest missions. It is making steady and solid progress. At the Christmas service a contribution was given to Bethany Orphan Home. A few weeks before a liberal offering was made to the foreign missionary cause. The ground rent on the church lot, the pastor's salary and the classical apportionment are paid in full. In addition to this one hundred dollars have been paid on the Building Fund borrowed from the Board. There are eighty-five members, and they are doing their part of the work nobly.

The field is large, and there is more work than the pastor can attend to. He says: "If the Board will give me an assistant, I will make the mission self-supporting in two years." Would it not be the best thing for the Board to take Brother Schmidt at his offer ?

Maquoketa, Iowa, S. P. Harrington, pastor, seems to be making fair progress. Laying foundations for future work is the main business at the present time. At the beginning of the present pastorate the people were discouraged. Hope is beginning to spring up. Necessary repairs to the churches have been made and paid for. The parsonage is now free from debt. There is ground for the hope that in a few years Maquoketa will be self-supporting. Perhaps before that can be a church will have to be built in the town. One is needed there to give us a permanent foothold in that section of the State. Let Brother H. move in that direction.

St. Luke's, Lancaster, Pa., W. F. Lichliter, pastor, is one of our older missions. It has been nurtured by the Board for a number of years, and has made steady progress from the beginning. Why has it not become self-supporting ? Persons unacquainted with the situation, may think that it ought to have been taken off our roll years ago. A word to such may be a benefit. St Luke's is located among a people of limited means. They are willing workers, but have very little money. To pay the incidental expenses and their share of the pastor's salary is all they can do. There more than in any other mission, perhaps, the poor have the Gospel preached to them.

The pastor has devoted all his energies of mind and heart to the work. The Board always feels that both he and his people are entitled to a large share of our sympathy and help.

The Sunday-school is large and well organized. On Christmas the birth of Christ was celebrated in a delightful service, at which a liberal offering was made to Bethany Orphan Home.

Leighton, Iowa.—Of this mission

the pastor, J. H. Buser, writes very encouragingly. It is, he says, "in a high state of prosperity." The services are well attended. Young people's meetings, and other congregational agencies, have been organized. A new point, a few miles from Leighton, is to be taken up, which, if successful, will aid materially in the support of the mission. A missionary box, containing many things needed in the missionary's family, from St. John's church, Lebanon, Pa., is gratefully acknowledged.

Sioux City, Iowa.—It was here that the sainted Dr. M. Kieffer did his last work; and the beginning of what will result in a good congregation must be attributed to him. The present pastor, M. L. Firor, has had charge of the mission about nine months. It is doing well. Fourteen additions to the full membership and three to the baptized membership are reported up to the beginning of the year. The debt on the church has been reduced several hundred dollars. System has been introduced into all the departments of church work. A Ladies' Missionary Society and an Aid Society have been organized. Monthly meetings of the Consistory, and also of the teachers in the Sunday-school, are held. All this shows energy and zeal on the part of the pastor, and commendable interest on the part of the people.

Washington, D. C., A. T. G. Apple, pastor, is one of our old missions. It has passed through many severe trials. Like the bush in the wilderness it has not been consumed. Under the present pastor it has taken a new start. A parsonage fund in monthly subscriptions has been started. Of course it will be a success. For the first time, in the history of the mission, early Christmas services were held. The attendance was unexpectedly large. A respectable sum was contributed to the Orphan cause, and the people gave a tangible expression of their loving regard for the pastor.

Why did the fathers of the by-gone days pass the Capital of the nation by? They planted churches in Baltimore, and other parts of Maryland, in Virginia, and North Carolina. Why was Washington neglected? Without waiting for an answer, it is enough for us to know that it was not occupied. The future is left to us. A good beginning has been made. Brother Apple and his people seem to be alive to the importance of the situation. Let the prayers and the hearty sympathy of the whole Church be given them. Under the blessing of the Lord, the day is coming when permanent success will cheer and gladden all.

Duncannon, Pa., J. David Miller, pastor. The clouds which have hung over this mission for years are passing away. The congregations, three in number, are working in harmony with the pastor. Important repairs have been made to two of the churches, and no debts incurred. The Christmas festival was celebrated in all the congregations, and the pastor was kindly remembered in a substantial way. His salary is promptly paid when due, which is a good sign. Life is manifesting itself in all the interests of the different churches. The future beckons them on to the time—may it be very near—when the Duncannon mission will say to the Board: We can take care of ourselves."

Burlington, N. C. Rev. Jesse Richards commenced work in this field about two years ago. A short time afterward it was constituted a mission. Brother Richards has given his time and talents to the work, and has met

with encouraging success. The country is poor. The masses of the people have no money. Industry and enterprise are wanting among the rural population. Their lands are impoverished by bad farming. The town is flourishing. A number of large cotton mills are in operation, which gives employment to hundreds of people. Many are moving in from the surrounding country to work in the mills, because they are unable to live on their poor lands. The pastor's salary is not paid. The pastor's wife—a model wife, we should say—has a Foreign Mission band of thirty boys and girls, who meet every Saturday at her home. Each member makes a weekly contribution to Foreign Missions. It is a good thing that this pastor's excellent wife is trying to teach these young people to abstain from tobacco and intoxicating drinks. It is well to have an exception to a universal custom. May the time soon come when Burlington can boast of a strong congregation of Reformed people.

Steelton, Pa., is a suburb of Harrisburg. The mission was organized about three years ago, soon after the present pastor, M. H. Sangree, had taken charge of it. The last quarterly meeting of the Executive Council was held in this congregation. Besides being very hospitably entertained the members of the Council had an opportunity to see many of the people. We were pleased with what we saw. The pastor has labored hard, in sunshine and storm, by day and by night. On all sides the results may be seen. He has won the confidence and esteem of the members of the mission, and of the entire population of this busy town. In a short time the new, handsome church will be ready to be consecrated. The congregation will then have a spiritual home. The prospects are bright. With a new church there is every reason to believe that its growth will be rapid. We look forward hopefully to the time when the Steelton mission will say to the Board: "Gentlemen, your aid is no longer needed."

Every Christian a Missionary.

IN that wonderful prayer of our Saviour, in the seventeenth chapter of John, he says: "As thou hast sent me into the world, even so have I also sent them into the world." And the Greek word which he twice uses, is the word from which comes our English word "apostle," or "missionary," as when Paul is spoken of as a missionary to the Gentiles, or Eliot as the apostle or missionary to the Indians. So that what Christ *really* says is, "As thou, Father, hast sent me *to be a missionary on earth*, so have I also sent you, my disciples and followers, *every one to be a missionary on earth*," everywhere to be spreading my truth, and pointing men, as I would point them, by precept and example, to the way of truth, and duty, and heaven.

Every Christian a missionary—a missionary is appointed by Christ and for Christ, and from Him to the world. This is the great thought and duty set forth and impressed by the words of our Saviour. We all know what a devoted and faithful missionary should be, and what we expect him to be. And just this Christ calls on every one of His disciples to be; to believe the same truth, to cherish the same spirit, engage in the same work, and aim continually at the same great ends. As He said to Himself, "For this cause came I into the world, that I should bear witness to the truth," so He sends every one of His disciples into

the world to bear the same witness, as missionaries of the cross, to point mankind to Himself as the Divine and only Saviour.

Do you ask, "How shall I be a missionary, and how do a missionary's work?" In several ways you may do it; and as the aim and habit of your life, you should be doing it:

1st. *By giving yourself to the Lord,* repenting of sin, believing on Christ, receiving His truth, obeying His will, cherishing His spirit, and being consecrated in heart and life to His service. As the apostle says of the Macedonian Christians, that they "first gave their own selves to the Lord," and then to His work, according to the will of God, so are you to do. First, be yourself a faithful Christian, as you expect the devoted missionary to be, and then, like Him, let your life be filled with missionary work. And this blessed work you may be doing:

2d. *By giving of your property in doing good*—for to be good you must do good, just as by doing good you aid yourself to be good. If you are sincerely and heartily devoted to God, you will hold your property as consecrated to Him, and endeavor so to use it as to honor Him and advance His kingdom in the world. A late eminent Christian once said, "I was never called in Providence to be myself a preacher of the Gospel, but I am trying to aid others to preach it," and at the time he said this he was aiding to educate nine young men to be ministers of the Cross. And another who, while he lived, gave regularly one-third of his income in doing good, left, at his death, one-third of all his large estate to be used in spreading the Gospel in our own and foreign lands. The command that the Gospel be everywhere preached applies to every disciple; and if we cannot ourselves go, we can aid in sending others. And with the multiplied openings in our own lands, and the many waste places to be filled, every one can do something to make known the truth as it is in Jesus, till the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Let every disciple ask, "Lord what wilt thou have me to do?" And may they all so give for the cause of Christ as to hear from His lips, "Ye have wrought a good work for me; ye have done what ye could." You may also be a missionary:

3d. *By speaking when you wisely can for the Saviour.* "A word fitly spoken and in due season, how good it is; it is like apples of gold in a network of silver." Opportunities are often before you, when like a faithful missionary, you may properly speak for Christ. Of the early disciples we read they "went everywhere, preaching the word." And when one who had been healed by Christ, entreated that he might be continually with Him, "Jesus," we are told, "suffered him not; but said unto him, Go home to thy friends, and tell them how great things the Lord has done for thee and had compassion on thee." And at once he went, and began, through ten cities, to tell "how great things Jesus had done for him, so that all did marvel," and many, doubtless, were led by him to the Saviour. Many a soul may be longing for a word on this, the most important of all subjects, and that word you may speak, to encourage and cheer and help; and, above all, to lead others to Christ as their Saviour. Watch for opportunities and they will open before you. Pray for the divine blessing to attend your words, and it will be given. Ever be ready to speak for Christ, and you will lead others to him, like Har-

lan Page, who was the means of converting more than a hundred souls to the Saviour; you shall have souls as seals of your faithfulness and crowns of your rejoicing in the last great day. Be a missionary still further:

4th. *By faithfully living for Christ.* Example is better than profession, and more impressive than precept. The Scriptures are the Christian's Bible; but Christians themselves are the Bible of the world, to which it looks to see what is meant by religion. And a consistent, holy, heavenly life is not only more eloquent but more impressive than words. It was from the conduct, the bold fidelity of Peter and John, that the rulers "took knowledge of them, that they had been with Jesus." And when one about uniting with the Church was asked under whose preaching she was converted the reply was "under nobody's *preaching*, it was under Aunt Mary's *living*." And said one who is now an eminent minister of the Gospel, "I could and did put away appeal after appeal, and could readily reply to argument, but I could never get over the faithful Christian life of my father; it gave me no rest till I gave myself to the Saviour." Justin Martyr tells us that he was led from philosophy to religion by the godly lives of the early Christians. And when the native converts of Madagascar, on presenting themselves for baptism, were asked, "What first led you to think of becoming Christian? was it some sermon or address, or the reading of God's Word?" the answer usually was, "It was the changed conduct of those who had become Christians." And if you so let the light of a faithful Christian life shine, that others see your good works, they will be led to glorify your Father who is in Heaven.

Oh! if every Christian would but remember that as Christ came to be a missionary on earth, so He has sent every one of His followers to be missionaries on earth, and if all would but faithfully and prayerfully endeavor to live as such, what a revolution it would make in our persons and families and churches and in the entire community!—*Presbyterian Home Missionary.*

A Look at The Field.

NOT the general missionary field. That is, the whole world. The United States, Germany, England, France, all Christianized nations, all heathen lands, are included in it. Not in that broad sense do we ask our readers to look at the field. It may be, few of us are prepared to take such a broad view. Big things are the growth of little things. Broad views are gotten by beginning with narrow views. That our views may become broad, we ask our readers to look with us at the field directly under the management of our Board. In comparison, it is small. We may be able to comprehend it, at least, in its more important features.

Where is it? In Oregon, Washington, Iowa, Nebraska, Kansas, Missouri, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina and the District of Columbia. Thousands of miles lie between the two extremes. It must not be supposed, however, that all the points, where there is a demand for missionary work, in this vast territory, are occupied. Alas! only a few of the calls have been answered. But the places where beginnings have been made, are dear to us, and we want to call the attention of the Church to them.

At the quarterly meeting of the Executive Council in January, all of them, about forty in number, came up

for review. The quarterly reports of the missionaries were read. They presented the usual shades of light and shadow, peculiar to missionary and pastoral work. They were considered by men of experience in such matters, and consequently capable of understanding them. Let it be understood, that years of experience in and devotion to the work, are necessary to make a good member of a Missionary Board. With few exceptions, the reports were encouraging. At the out-posts in the far West, and from the older sections of the territory, the strong faith of the missionaries, their devotion to the work, their many burdens and crosses, cheerfully borne, and their hopes, made the members of the council feel glad. The work is going forward. The good Lord has blessed it, and is blessing it, and it must succeed. The standard of the cross has been planted in many destitute places. New preaching points have been taken up. The Gospel is preached in school-houses and in the homes of the people, as well as in churches. New houses of worship have been built and consecrated to God, in localities where they were much needed. For all of which to God be the glory.

So much for what is before us. It is the outcome of our systematic way of doing things, of the prayers, the energy, the push of the past years. Compared with the many openings, it is small. Summed up by the rules of arithmetic, the result is not large. But it should not be judged by the number of missions, nor the number of people who have been gathered into the Church. Rather let it be regarded as a grand, good start, which in the near future will produce a harvest of rich fruit to the glory of God, in the establishment of His kingdom among men. The effect of this work upon the whole Church must not be forgotten. The advance in missionary activity and zeal, has landed us far beyond the point occupied fifteen or twenty years ago. Very much has been done in the cultivation of a true missionary spirit. Contributions to this sacred cause have increased ten, fifteen, twenty fold. No one has been impoverished. Our congregations and people are richer to-day for what they have given.

A good *start* has been made. Let that be repeated and emphasized. And now as to the future, we can confidently expect greater things. The ripe harvest will surely come if the sowers continue to do their duty. More men, more money, larger individual contributions are needed. There should be no thought of letting the work stand still. The good start should be developed into greater good every year. To stand still is to go back. The watch-word is "forward." Let it be heard all along the line. Let it be repeated in every part of the Church. To go backward means death; to go forward means life. The whole Church is asked to look at the field, ripe for the sickle.

Prayers and Christian sympathy are needed for those in the field. But prayers and sympathy that cost nothing are worthless. Money is needed to support the missions already planted. Prayers and money are needed that new fields may be entered, and the good tidings preached to those who are now without its cheer. The work at the present time is in good shape, better than ever before. God will continue to bless it. Let the Church advance all along the line to the full measure of her responsibility.

Balancing Accounts.

CHRISTIANS are apt to become lukewarm in their missionary interest, from simple indifference or neglect, just as a business man may allow things to go at loose ends, while his time and thought have been devoted to other matters. The end of the quarter or year comes around and his bookkeeper lays the trial balance before him. To his surprise, the profits are one-fourth of what he had anticipated. He looks for the cause. It has been indifference and lack of attention on his part.

We are the managers of the Lord's business—individually, understand. Suppose we balance the ledger and see how the account stands. The heading is: "John Jones, in account with the cause of missions."

On one side you are charged with the talents which the Lord of the vineyard has entrusted to your keeping,—your property, your time, your abilities, your opportunities. On the other side you are credited with your money contributions, your prayers, your solicitous sympathies, your thoughtful interest, your hearty co-operation in word and deed.

How does the account balance? Have you done all that opportunity and ability made it possible for you to do? Have you followed the example of the widow, who cast in her all, or of Ananias, who pretended to give all, but kept back a part?

The money of both the widow and Ananias went into the treasury. Which, think you, accomplished the most for the Lord? The cause wants our dollars, but it also wants our prayers and our daily thought and co-operation.

What items do you find on the credit side of your account? On which side is the balance, in your favor or against you?—*The Church at Home and Abroad.*

—Last year many of our Sunday-schools gave large, unexpectedly large offerings at Easter for missions. Oh! that they may do so again.

—"The Little Gleaners" of Freeland, Pa., have just finished raising a "ten," and they are happy over the good work.

—Some of our Sunday-schools last Easter made an effort to raise "tens" in various Classes. Please do so again.

—In the "Easter Greeting" of the Board to the Sunday-schools of the Eastern and Potomac Synods, the Superintendent says: "You will be glad to hear that our treasury is in good condition, and that our missionaries are now regularly paid in full, which is due partly to the fact that *so many of our Sunday-schools are giving large offerings to this work.*"

—The mission at Steelton, Pa., in January, celebrated the second anniversary of its organization. Pastor Sangree preached from 1 Cor. 16; 13, commending heroism and faithfulness.

—Missionary Hitner, Bangor, Pa., says: "Our missionary day in the Sunday-school, has been one of our best days."

—Rev. J. G. Schmid, our missionary at Astoria, Oregon, began his work in September with six hearers, but now his audiences are thirty or forty, and his collections are several dollars a service.

—In January, Rev. G. Graedel, our missionary at Seattle, Wash., sent us $15, *i. e.*, 1½ "tens," from his Missionary Society and Children's Band. Just think of it, from a struggling mission, out of self-denial and love! Oh, for fifteen hundred such congregations!

A. C. W.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Go Forward.

BY REV. A. R. BARTHOLOMEW.

AS a denomination we have come to a crisis in our foreign missionary work. The year of our Lord 1891 will mark a new epoch in its history. We have outgrown the past; the Lord is ready to clothe us with a new future. What shall it be? Apart from God (without whom we can do nothing) our future depends upon our efforts. Some days are critical—the key for a whole year. Some events are pivots—the turning-point for the success or failure of an entire enterprise. There is a convenient season in the work of missions as well as in the work of salvation, and we believe that that particular opportunity is at hand.

The experience of the past has taught us, as a Church, that all noble work requires noble efforts, and that every great undertaking involves great difficulties. The children of Israel had to pass through the Red Sea, journey in the wilderness and cross over the Jordan before they could enter the land of promise. They had their serious trials, but we see the good providence of God in every step of their long and strange pilgrimage. The impassable sea before them and the all-conquering army behind them was an alarming sight; but in that darkest hour, the command came from their great Captain, "Speak unto the children of Israel that they go forward." They went forward, and lo! when they came to the shore of the sea the water was gone. This is true in all history—difficulties met vanish. What seemed a hindrance disappears when we touch it with the feet shod with the preparation of the Gospel of peace. Oh, for grace to follow the Lord in all His ways and to heed all His words!

It is evident that the present embarrassment in our foreign misionary work is due to its great success. The very blessing of God upon the labors of our dear missionaries, and the full response of Heaven to the earnest prayers of the Church seem to overwhelm us with a profound sense of our helplessness. Our offerings for the cause have not been equal to the growth of the work. Hence we are ready to exclaim, "Who is sufficient for these things?" It is true we have a great work to do; but we have also a great God with us. The swelling of Jordan at the time of Israel's approach was God's opportunity to display His grace and power in man's extremity. Let us hope that the present pressing claims of our mission in Japan may display to us, in this, our trial day, that God is the same since Christ as before.

Why has the Board been unable to meet the reasonable demands of our faithful missionaries? Why is the Church five thousand dollars in debt? Why do we still need *five thousand* additional to complete the new Seminary building? Because we have not done our duty. Ability is the measure of our responsibility before God. Jesus knows what we can do and He will be satisfied with nothing less. The Lord needs our help. His cause cannot prosper without our co-operation. The statistics prove that we have not done what we could for foreign missions. The average contribution, per member, during the past year, has been only *nine cents*. After all, there may be some truth in the theory of future probation! If not, how can we reconcile the awful loss of precious lives in heathen lands with our own

willful neglect to go and preach the Gospel to every creature? Unless we will keep in touch with the spirit of missions, the chariot-whels of progress will bury us out of sight. Let us feel keenly the dignity of the good work and the solemnity of the present crisis. To retreat now will involve us in an inglorious defeat. To go forward insures success.

Instead of appealing to the people for money, let us call upon God for help in our distress, and He will abundantly bless us. Let us pray and labor with increasing zeal for the *present.* Time is fleeting. Men are dying, souls are perishing. The King's business requireth haste. Let us bring our prayers and our alms unto the Lord, and pay our vows now in the presence of all His people. In His name let us *go forward!*

Supply the Want.

WE have recently returned from a trip visiting some of our churches in York and Adams counties, Pa., and Frederick, Maryland. We presented the cause of foreign missions in six congregations. Our plan is to meet the congregations wherever we can, and where this is not practicable, to visit our ministers and present the cause to them, bespeaking their practical co-operation. For after all, the success of the work depends upon the activity of the pastors.

We were made glad in finding that, without exception, they sympathize in the work and promise active co-operation. We discovered that in most cases the bright outlook of our work and our present urgent necessities are not known and appreciated as they should be. This is especially true of the membership.

To overcome this evil we do most urgently press upon the pastors the vital importance of securing a wide circulation of the GUARDIAN. One or more pastors whom we visited have appointed canvassers for this service, and we look for large results.

Woman's Work.

THE First Triennial report of the W. M. S. G. S. containing the Addresses delivered before it at its late meeting at Lebanon, Pa., is on our table. It is with no little satisfaction that we note the enterprise and vigor, with which the women of our Church are pressing forward, in the holy work, to which they have laid their hands. Their aim is to extend their organization, in the form of Auxiliary Societies in the Classes and congregations, until it becomes a widespread and powerful body, for the advancement of the cause of missions, both home and foreign. We congratulate them upon successes in this regard, which came to them almost as a surprise. But especially do we rejoice with them, in the success which has crowned their effort, to make provision for the support of another lady teacher, for the Girls' School at Sendai. From information received, it is expected that application will be made to the Board, at its approaching meeting in March, to appoint and commission another lady as teacher in that school. In view of this fact, we would bespeak the prayerful attention of any ladies whose hearts and thoughts may have been moved by the Spirit of God, in this direction. Let them ask themselves, Does not this call of God come to me? We would advise them to read again, and ponder well over the article by "Miriam" in the January number of the GUARDIAN. Thus may they be prepared to respond, when the formal call comes, "Here am I, send me."

The Epiphany and Foreign Missions.

HOW far, in this our mortal state, must we ever be from realizing the full meaning of Epiphany!

When the humble, royal Virgin lulled her blessed Child in the rude manger, in the stable where all was still, save the deep breathing of the oxen and the low tones of Mary and Joseph, although Heaven's gates were swinging wide, and the angels were chanting their harmonies in the highest; where only a feeble taper struggled with the heavy, fantastic shadows, although the most superb of stars was pouring down its tribute of radiance upon the lowly roof,—there began the Epiphany, the manifestation of the glory of God in human form. All through His beneficent and yet humble and painful life the grand revelation went on, an uncomprehended light in the darkness, and rose to heights of awful majesty in the bitter humiliation of the cross and the sepulchre.

A life and death of infinite love, of unlimited self-renunciation, this was the manifestation of the "fulness of the Godhead" that dwelt in Him.

"Greater things than these shall ye do," was His parting promise to His disciples. And in accordance with this promise, His chosen people have ever borne their part in His sufferings, His power and His spirit of love. So in them the Epiphany has been carried forward: through the trials and labors of the early apostles, their apparent failures and half-recognized successes; through every phase of the life of the Church in all ages, darkness alternating with light, exaltation with humiliation, and the bewilderments of error with the triumphs of truth, it has gone on. Often fearful and faint-hearted by reason of the attacks of infidelity, often sick almost to death from the sin and folly within her, still the Church has always been led, like the Magi following the Star, nearer and nearer to the Author and Finisher of her faith; and therefore, partaking more and more deeply of *His* life, has she ever more fully revealed its beauty and power in her own.

To follow in His footsteps, to descend to greater and greater depths of self-abnegation, thereby rising to loftier heights of love—this is her happy destiny and her share in the epiphany.

In foreign missions, the glory of the present century, we cannot but think we behold one of the highest, if not the very highest, manifestations of the Christlike spirit of the Church. It is conceivable that, through natural affection, Andrew should seek his brother Simon, and Philip his neighbor Nathanael, to announce to them the Messiah. It is conceivable that patriotism should urge men strongly in favor of home missions. But that Christian people should give of their time and means for the diffusion of gospel light among those who sit in their darkness by far-off waters, separated still further by race differences than by distance; that men of business should invest in such enterprises, without hope or profit to themselves or their families; that men and women capable of achieving success and dwelling in comfort amid their own people, should go into voluntary exile, accepting peril and loneliness, and often severe privations to carry the tidings of the Cross;—all this bespeaks a love that "seeketh not its own," and gives cheering evidence that the Church is increasing in the spirit of her Lord, and putting on day by day the robe of righteousness which shall fit her for "the marriage supper of the Lamb, Thy great Epiphany!"

R. H. S.

Substitute for Service.

THE Church Missionary Intelligencer, a few months ago, announced the gift of £5000 sent as a "substitute for service." In the same number of the magazine other "substitutes for service" contributions were announced. One person proposed to give in this way £200 a year, and another £100.

A call has been made by the Reformed Church for a gentleman and a lady missionary to go to Japan. Who will go? Who will brave the dangers of a missionary's life for the sake of the sinless One who braved the perils of an earthly life in a world of sin, for us? Does not the earnest call come to every member of the Church, either to go, or to help send some one else as a substitute?

There are various ways in which we may offer to the Lord a "subssitute for service" which we cannot perform.

Some may have money which they may give and thus enable others to go by removing the only obstacle in their way.

Others may have a son or a daughter to consecrate to the missionary cause, and train for the work of the Lord. Surely this would be a worthy substitute.

But what "substitute for service" may those offer who have neither money nor children, and who earnestly desire to help save the heathen, but find it impossible to go into the foreign field themselves? Is there anything else that would be acceptable to God? Let us see.

Some one says there is greater need of foreign missionaries in America than in Japan. That is, by working up the interest here at home, and enthusing the people with a love for souls and an interest in the heathen, so that both money and missionaries shall be forthcoming, we shall accomplish more than by sending missionaries into the field with nothing for their support.

Here then is an opening for many, and a very good substitute it may prove.

We may all in private, and some in public, plead for foreign missions, and thus keep the heathen and their needs before the people. But we may do more than this. We may bring the whole heathen world to Christ in prayer for those benighted souls, claiming as our own the promise, "Ask and ye shall receive," thus gaining an Omnipotent Substitute, the very best we can offer. How many in the Church pray daily for the success of our foreign missionary work? How many even weekly plead with Christ for heathen souls?

There is something lacking in us if the cause is not succeeding. There is something behind the lack of money. Is it not a want of love and consecration to Christ, a not making the will of God in regard to these things our own, that hinders the work?

Let us not deceive ourselves by thinking that God will accept a substitute for service which we can perform ourselves, and to which we are called. According to our ability is the measure of our obligation. Only let the *heart* be right, and all who will may go into the field or send a substitute.

M. E. W.

$2,000 a Month

THE receipts of the Board for the month of December amounted to $1544.35.—This is an improvement, but still not up to a monthly average sufficient to produce the needed sum of $20,000 for the year. The Board asks of the Church an average of $2,000 a month. This will enable it

to meet all expenses, to send an additional teacher to each of our two schools, and gradually to pay the $5,000 debt, now resting upon it. If the brethren after taking the usual collections, will use a little personal solicitation with those of their members able to contribute more largely, that amount can be readily reached. It will require an average increase of only $456, over the December contribution to do so.

The Kid Glove Fund.

Received from Nov. 28, 1890, to Jan. 1, 1891, for foreign missions:

A member of W. M. S. of St. Paul's, Butler, Pa	$2 75
Mrs S. P. Mauger, Stone Church, Pa.,	2 00
A friend in Bethlehem, Pa.,	2 00
Mrs. Jared Harper, Bellefonte, Pa.,	2 00
Sarah M. Wolf, Lancaster, Pa.,	2 00
M. C. Kunkel, Frederick Md.	2 00
Rev. J. A. Peters, Danville, Pa., for the following persons.	
Mrs. C. Fenstemacher	2 00
Miss Ida	25
Charles	25
Laura	25
Herbert	25
Olive Wertz	25
Ray Wertz	25
Charlie Wertz	25
Norman W. Peters, Harry H. Peters	1 25
Mrs. S. J. Houtz, Orangeville, Pa.	2 00
Mary Achenbach	2 00
Sarah Achenbach	2 00
	$23 75

MRS. G. Z. KUNKEL,
Treas. W. M. S. General Synod.
21 S. Front St., Harrisburg, Pa., Jan. 1, 1891.

We Must So Speak.

IT is anything but pleasant to us to have so much to say in the way of urgency, upon the subject of the increase of contributions to our foreign work. We had much rather that we had a steady free inflow of funds, adequate to the wants of the Board. But the readers of the MISSIONARY GUARDIAN will appreciate our importunity when they are assured that it is just precisely to avoid the sad necessity coming upon us, which has overtaken some of the Boards of other churches. The American Board, in making its appropriations for the coming year was compelled to cut down the estimates by forty-four per cent. This is for the work in Turkey, where never before was it so prosperous and productive. In view of this painful necessity Secretary Smith says:

"This means the closing of churches and schools, the dismissal of preachers and teachers, the calling in of colporteurs and Bible women, and the diminution of evangelistic work by missionary and native preacher. Church buildings, half erected by struggling communities, and waiting a little aid from the Board to become the fruitful centers of Christian life and worship, must stand unfinished and empty in many a village and town. Young men looking forward to the ministry must be turned to other callings for want of support; providential openings must be neglected, because the few dollars needed for a beginning are not at hand. The missionaries, disappointed and burdened as they cannot but be, we may be sure will meet the necessity bravely and will see that the sums at their disposal go as far and accomplish as much as is possible. But after all is done the work must be crippled seriously and for a long time to come, if relief cannot be had."

Now, is there a man or a woman in the Reformed Church, who could for a moment contemplate without pain, such a sad necessity overtaking our work in Japan? And yet what is the Board to do, if the Church fails to provide it the means of escaping such a calamity. Hence our urgency.

Special Offerings.

IT will recur to the readers of the MISSIONARY GUARDIAN that, if we mistake not, in the last issue of the *Missionary Herald*, Mrs. M. E. Whitmore, of Butler, Pa., proposed to the ladies of the Church that they deny themselves the luxury of a pair of new kid gloves, and give the price to the cause of foreign missions. It will appear from the acknowledgement of the treasurer of the W. M. S. G. S., published in this issue, that the proposal has met with a response.

It is now proposed that the list be kept open, that others may enroll their names upon it; and we most heartily command the plan, and earnestly bespeak the co-operation of the ladies of our Church. It is a form of *direct personal giving*, a Christian art, which is but very partially learned and practiced in our Church. Most of our receipts are from congregations, Sunday-schools and Societies. Comparatively few are from personal givers.

It is not so to the same limited extent, in other Churches. In their published lists are many names of individual donors, and thus are the receipts greatly enlarged.

Earnest and devout hearts will not be content with dropping fifty cents or a dollar into the collection basket, but will give their $5, $10, $20 or more as an offering to the Lord, for the salvation of immortal souls.

Appeal of Our Missionaries.

WHEN this Appeal came to hand, we were for a while at a loss what to do. The case was clearly too imperatively urgent to rely any longer upon the methods hitherto employed. On the suggestion of Elder Kelker, and through his kind offices, the Appeal which was sent in Circular form, to each of our ministers, was prepared in the hope, that if our missionaries were enabled to make their distressing wants known in the way of a personal appeal to each of our pastors, these would be quickened to immediate and decisive action. For we are still under the impression that if our ministers can be made to see the condition of our foreign work, as it really is, they will awake from the apathy which has come to characterize the very large majority of them.

Brethren, may we not confidently expect that this importunate call will not be passed by unheeded? Read the Appeal in every congregation. Impress your people with the urgency of the necessities, the want of which is embarrassing the work and disheartening our missionaries. Then give them an opportunity to contribute to the cause. If after this is done, it is found that the Church is really *not willing*, to sustain and carry forward the work, the *Board will then know what to do.* The Board will meet March 10th. Meanwhile it is of prime importance that it learn the mind of theChurch upon the subject.

We have sent a number of the Appeals to the laity of the church, hoping to inform them as to the sad condition of things, and awaking a personal activity on their part.

No Religious Persecution.

WE make the following extract from a late letter from Rev. W. E. Hoy, addressed to Rev. A. C. Whitmer.

"Be assured that there are no signs of a religious persecution in Japan. You wrote some time ago, making inquiries on this point. One missionary was murdered last winter by robbers; but nothing of the character of religious hate was found in it. Some school-

boys stoned another missionary for violating, unwittingly, the rules of their play-ground. A number of other incidents happened near together, and shook the nerves of some excitable missionaries, but there was nothing like an outbreak against Christianity. Religious freedom is now a blessed law of the land. The new Constitution grants that. The Lord will take care of His own.

"But it is a sad fact that Christian work in Japan, is much lower and more difficult now, than it was a few years ago. There are several reasons for this. The people are taking deep and engrossing interest in politics under the new Constitution. The great number (some thirty) of Christian sects that have come to Japan, fills the Japanese mind with either confusion or suspicion. Some missionaries have recently carried on a most disgraceful controversy in one of the English papers published in Yokohama. This, of course, is bad for the work. Then, too, there is the Japanese sensitiveness of mind and patriotism in regard to the work carried on by foreigners. The delay in treaty revision has also turned more or less against Christian work; for it is difficult to get passports for any other work than that of teaching."

Congregational Missionary Societies.

IN visiting our churches, we were impressed with the efficiency of raising funds for church work.

In Emmanuel's church, Hanover, Pa., there is such a Society, now seven years old. It has 220 contributing members. Last year its ingatherings were $382, or $1.73 per capita. The congregation is divided into several districts, and canvassers, who serve four months, gather the contributions monthly.

The Frederick, Md., congregation has a similar Society, conducted in much the same way, with results quite as large or larger. Besides this mode of gathering alms, in both congregations, special collections are taken at intervals, thus affording outsiders an opportunity to give. Many such organizations, we know, exist in other congregations, and we mention these, whose results we have recently seen, to incite others who hitherto have neglected it, to adopt this systematic method.

But some one will say, these are town and city congregations, and such things are feasible in them, which are not in country congregations. There may be a measure of truth in this objection, but not near as much, we know from experience and observation, as some may imagine. Some changes and modification of method, may be necessary. But if the pastor will organize and oversee it, the work can be done in country congregations. It is his duty not only to preach the duty of Christian benevolence, but to lead his people in the way of good works in their lives. "Faith without works, is dead."

But if in large charges, consisting of a number of congregations, a want of time and strength may embarrass the pastor, other plans, less systematic indeed, but still largely efficient, are available, and productive of results far exceeding the old plan of collections in the Church. We were impressed by the plan adopted by the pastor of Christ's church, Adams County, Pa. He has three country congregations, and some 700 members. He charges his catechumens to canvass the entire congregation and solicit alms for the missionary cause; and the result is a liberal sum, much larger than could be secured by collec-

tions. Thus does he teach them lessons in church work for the Lord, in whose faith he is instructing them. Oh, brethren teach your young members lessons of Christian benevolence, and to *work* in the service of their Heavenly Master.

Good News From Japan.

WHEN Rev. J. P. Moore's communication, which has appeared in the church papers, under the above caption, was received, we hastened to lay it before our membership in their columns, rather than retain it for several weeks for publication in the *Guardian.* We deem it unnecessary to repeat its publication in the *Guardian.* Should any of its readers have failed hitherto to see and read it, we urge them to turn to their church paper, and give it careful perusal.

That a member of our Bancho congregation in Tokio, and one too, who had been instructed, baptized and confirmed by one of our own missionaries, should be a person of such prominence and influence in Japan as to be elevated to the speakership of the House of Representatives in the first Parliament in that kingdom, is a matter of profound gratification and humble thankfulness to God.

True, Mr. Nakajima's soul is no more precious in the sight of our Saviour, than that of a Lazarus; yet as an indication that the labors of our Churches are producing precious fruit among the exalted and influential as well as among the lowly, serves to strengthen and encourage us, as we feel assured that our limited endeavors are owned and blessed with the Divine favor.

His wife is a lady of the higher walks of life. Formerly she was a court lady. After, she became a Christian, she served as a teacher in the girls' mission schools, in both Tokio and Yokohama. After her marriage she took an interest in politics with her husband, who was one of the leaders in the Liberal party, to such an extent that her outspoken sentiments cost her a short imprisonment. She is also a poetess and an author.

But Mr. Moore tells us of another fact, of which we are glad, and for which we give additional thanks. Mr. Shima Saburo, another member of the Bancho church, who came into it with the congregation that was united with it at the time of the union, is also a man of marked prominence in the nation. He is the editor of one of the leading newspapers in Tokio. He had been prominent as a candidate for the presidency or speakership of the House. But Mr. Nakajima being the successful one. Mr. Shima Saburo was elected chairman of the committee of the whole House, or we suppose as we would say, of Ways and Means, thus ranking him as second to the speaker in dignity and importance. Besides these two, there are eleven other Christians in the Japanese Parliament.

These facts are reassuring, especially in view of the fact, that since the adoption of the new Constitution, and the creation of the Parliament, great political agitation and commotion have arisen. At the same time the Buddhists taking alarm at the progress of Christianity, are growing intensely active in their opposition. This, together with a growing dissatisfaction with their treaty obligations to the western nations, have served to revive the old prejudice against foreigners. So great was the excitement in this regard several months ago, that fears were entertained, that persecutions might arise, and a crusade

be inaugurated for the expulsion of foreigners. These fears and the excitement are happily largely allayed. No doubt the rulers having learned by experience what such a course would involve in their relations with the western powers, have concluded that "discretion is the better part of valor." The resolution of the political question is not being sought by diplomacy.

In this state of things, it is easy to see that grave questions of not only foreign, but also internal policy will come before their Parliament. Now with Christians occupying such high places, and so near the throne, we may feel well assured that the cause of missions and Christianity in general, will enjoy the advantage of powerful advocates, and influential defenders and protectors. Herein consists the importance and reassuring advantage of having these two church members of ours, in such high and exalted positions in national affairs.

—**The Silver Bill** may be a good thing for the silver men generally, but it is hard upon the missionary enterprises of the Churches, particularly in India. Our own Board of Foreign Missions, as previously noticed, will have added to the cost of its work this year over $70,000 through our recent monetary legislation; and we see that our Baptist brethren estimate that it will take about $53,000 more to carry on their missions in India because of the rise in the price of silver. Other denominations will have increased expenses from the same cause. What is to be done? Find fault with Congress for its action? That will do no good. Shall we then rest content with giving just as we have been doing to the cause of missions? That will only increase the difficulty. No doubt it would be the right thing if those who are making a gain out of the congressional enactment would make good the loss sustained by the various missionary agencies, but we can expect little help from this source. What then? Simply this: God's people must give more than ever to foreign missions. We must raise the extra amount necessary for carrying on the Lord's work. If, on the whole, the country is the richer by means of the Silver Act, we must not withhold from the Lord His portion of the increase. We must put more silver dollars into His treasury. There is no danger of a "surplus" accumulation, as the money will be disbursed for the extension of His kingdom as fast as it comes in.—*Christian Advocate.*

—The receipts of our treasury for the month of January amounted to $1216.-06. Will the readers of the GUARDIAN please notice the disheartening fact, that is a falling off of some 20 per cent. of the December receipts!

THE Salem Bible Class, under care of Elder R. F. Kelker, Harrisburg, Pa., remitted to the Treasurer January 26, 1890, its annual contribution of $60 for the support of Hiodayu Shimariuki, a candidate for the Gospel ministry in our Theological School in Sendai for the year 1891. Such promptness is commendable and greatly encouraging to the Board and the missionaries. We may well suppose that the young man himself will feel encouraged and strengthened by such manifestation of concern for his well-being and comfort. Besides this, $10 was placed by the class in the hands of their instructor to be expended for such books as may be helpful to their beneficiary in the prosecution of his ministry. We mention this last fact as a suggestion to others.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

Report

Of the Committee appointed by the W. M. S. G. S. to formulate a plan of work for said Society.

AT a meeting of the Women's Missionary Society of General Synod held at Lebanon, Pa., last June, the want of organization, a distinct object for which to work, and the manner of raising funds and disposing of them, were subjects of thought and discussion. Finally, to formulate a plan of work, the undersigned committee, one lady from each Synod there represented, was appointed, with permission to add to the committee one lady from each of the other Synods not represented at L banon.

All effort to secure co-operation on the part of the ladies in the Central Synod, German Synod of the East and Synod of the Northwest, was vain. Then the remaining ladies of the committee decided to go forward. In order to discover some basis from which to start, it was proposed to see whether each year $800 could be raised to pay the salary of an additional lady teacher in our Girls' School at Sendai, Japan, and since the Synod at Akron had assigned Sioux City to the W. M. S. G. S, $1000 in support of that mission, each lady of the committee undertaking to present the matter to the ladies of her own Synod.

At the meeting of the W. M. S. of Pittsburgh Synod, it was decided to contribute $500 jointly to the support of an additional lady teacher at Sendai and the support of the mission at Sioux City.

The W. M. S. of the Synod of Ohio resolved to contribute at least $100 to the support of another foreign lady teacher, but desire to pay home mission funds into the General Board of Home Missions.

The W. M. S. Synod of the Interior decided to pay $100 toward the support of an additional lady teacher at Sendai, but will not unite with the Societies of other Synods in the home mission work.

The W. M. S. of that mother of Synods, the Eastern, resolved to raise $400 toward the salary of an additional lady teacher in Japan, but want to use their home mission fund, $300, toward the support of the Steelton, Pa., mission.

Only one Classis in Potomac Synod has a Woman's Missionary organization; so that here it is impossible to have the suggestion of a definite sum, though many ladies of this Synod have expressed a desire to lend a helping hand in this work.

No doubt the want of unification of the home mission work of the Church under one General Board modifies the opinions and decisions of the women of the various Synodical Societies.

WHEREAS, from the preceding explanation it appears that the Women's Missionary Societies of all the Synods in which such Societies are organized, are a unit in their willingness to assist in advancing the work of Christ in Japan; and

WHEREAS it appears that no one point can at present be decided upon as the home mission work for the women of all the Synods; and

WHEREAS, in the present loosely organized condition of the W. M. S. G. S., funds flow out in many unreported channels, therefore,

RESOLVED, That the W. M. S. G. S., composed of the W. M. Societies of the District Synods, ask the Board of

Foreign Missions to send out an additional lady teacher to the school at Sendai, Japan, and that the W. M. S. G. S. assume her support.

RESOLVED, That *for the present* the W. M. S. of the District Synods contribute their home mission funds to such points as may be designated, by the Societies of the respective Synods.

RESOLVED, That congregational W. M. S's. pay their moneys into the treasuries of their Classical W. M. S's, whose treasurers will receipt for the same; treasurers of the W. C. M. Societies pay moneys to treasurers of W. M. S. of District Synods, as well as *report to them all moneys paid out through indirect channels;* treasurers of W. M. S. of District Synods pay moneys according to designated purpose to the treasurer of Board of Foreign Missions, or proper Board of Home Missions, then send the receipt received to the treasurer of W. M. S. G. S., who will make an acknowledgment for the same, and thus be enabled to gather up and make a complete report of all the mission work done by the women of the Church.

RESOLVED, That since *women* so largely form the membership of all missionary organizations, the ladies of each congregational Society composed of both sexes be requested to ask that a part of their funds be used through the channel of their proper W. C. M. Societies.

Resolved, That for the present each W. C. M. S. regard its *Classical* year as its financial year, and complete accounts accordingly.

Respectfully submitted,

SARAH E. P. MOSSER,
Eastern Synod.

REBECCA H. SCHIVELY,
Synod of the Potomac.

MRS. P. KEIL,
Pittsburgh Synod.

MRS. H. M. HERMAN,
Ohio Synod.

The above report has been submitted to all the members of the Executive Committee of the W. M. S. of General Synod, and has been approved. With this endorsement it is now given to the Church.

—The story of the Second Reformed Church of Reading, Pa., whose pastor Rev. Dr. C. F. McCauley, lately celebrated the thirty-fifth anniversary of his pastorate, is intensely interesting and full of lessons. When the sheriff stood at the door, the church at large came to their help with over $3,000; but this has long ago been paid back and ten times that amount besides, in the benevolent offerings of the congregation. And has not this had much to do with the rising up of eight congregations since that sad day?

—Treasurer's report of Grace Reformed church and Sunday-School, York, Pa., is a four page document that shows business tact and that means financial success. It gives the receipts and expenditures in very satisfactory form. We have no better mission.

—Many of our pastors have sent in large lists of subscribers for the *Missionary Guardian.* Many more should do so. It is a magazine for the whole Church.

—The legacy of Elder Henry Wirt of Hanover, Pa , of $1,000 to each of several Boards, should lead many more of our people to remember the work of the Church in their wills.

—The German Board of the West is trying to find a missionary for their new work in Lincoln, Neb.

—In Cleveland we now have nine German, one English and one Hungarian Reformed churches.

—February 1st was observed everywhere as "Christian Endeavor Day," marking the tenth anniversary of the organization of that body. A leading feature of the service was a thank-offering for missions, each society giving to the Board of its own Church.

—On January 13th the W. M. S. of the Mission in Kansas City, Mo., held a delightful first anniversary service. Special music, an address by Bishop Usher, a recitation ("The Little Pink Box"), and greetings from the W. M. S., of the Memorial Lutheran church, whose pastor was present, were features. The little boy who recited also at the same time carried his box around the room and gathered $10.16.

—The W. M. S. of Kansas City, Mo., on February 2nd, *i. e.* on Candlemas Day, had what was called a Candlemas Party, which was simply a congregational "Social," with candles, candlesticks, fancy articles and refreshments for sale.

—In January the Executive Committee of the W. M. S. of Schuylkill Classis met in Leesport, Pa., holding a morning business session and an afternoon public service. The society proposes to raise $500 this year, $200 of which is for a church in a mission of the Classis.

—*Emmanuel's Reformed Church Visitor* is the name of a congregational monthly published by Rev. Aaron Noll, pastor of the English church at Hazleton, Pa., a neat, spicy and helpful little sheet.

—The editor wants a full set of the *Missionary Herald* from 1881 to 1885 inclusive. Who can furnish it?

—Rev. W. F. Horstmeier, of St. Louis, Mo., after three years hard work sees the joyful fruit in the dedication of his church. Congratulations, dear brother.

—Rev. Jurany's first quarterly report to the General Synod's Board of his work among the Hungarians in Cleveland, Ohio, is a most interesting paper, giving many important facts that show the wisdom of the work undertaken. A private letter states that he lately administered the Lord's Supper to about 100 Hungarians in Pittsburgh, Pa.

—The W. M. S. of General Synod has done well in publishing the proceedings and addresses of their first triennial meeting held at Lebanon, Pa., last June, a copy of which is hereby gratefully acknowledged. After a short introduction, an interesting abstract of the proceedings is followed by the report for three years, the several papers read and the Constitution of the Society. Much needful information is given, and the pamphlet should be widely read.

The Pacific Messenger.

This is the name of a small German paper, just started by Rev. J. G. Schmid, our missionary at Astoria, Oregon, not as a congregational paper, but of wider purpose. The missionary thinks that the Church on the Pacific Coast should have a paper specially devoted to its own wants, and at so low a price that it can be widely circulated.

Five Years Old.

The Society of Christian Workers of the First Church, Greensburg, Pa., in January celebrated its fifth anniversary. Mrs. M. E. Whitmore of Butler, Pa., gave an address on the importance of woman's work in missions. Addresses were made also by members of the Society. The Secretary's report stated that in these five years the Society has paid out $455, namely, $207 to foreign missions and $248 to home missions.

In these five years the Society has lost three of its most active members by death: Mr. Charles Cline, Miss Lillie C. Dieffenbacher and Mr. W. E.

Wible. The present membership is seventy.

The anniversary service was held on a Sunday morning of such unfavorable weather that many of the congregation could not be present. The collection, $17, which has since been increased by individual gifts to $25, will be devoted to foreign missions.

S. W.

For March.

Bible Reading—What shall we offer the Lord?

Subject for Prayer—May the Lord open our hearts to give of our best.

Lesson Study—Mexico.

The Harbor Mission.

IN 1887 the General Synod passed the management of the Harbor Mission work at New York over to the Board of Home Missions of the German Synod of the East. For several years a change of missionary was thought advisable, but was made only lately, and by authority of the Synod. The present missionary is Elder Paul Sommerlatte, a member of the mission church in east New York (Rev. Dr. Kuelling, pastor). He is between thirty and forty years of age, conversant with the English as well as the German language, very sociable and of winning manners. Having received a higher education in his youth in the schools of his native land, Saxony, he had determined to study theology and enter the ministry; but he was hindered, and became a merchant. In his new work he feels quite at home, we may well suppose, and he deserves the confidence of the Church.

"Our Harbor Mission," says Rev. Dr. Gehr, President of the board of the German Synod of the East, "is an important and necessary branch of our home mission work. A number of brethren have reported that through our harbor mission they have received valuable additions to their congregations. And it is a blessed work, even though its tangible results may not always be as great as expected. Moreover our church is under solemn obligation especially toward those of the same household of faith, when they come as strangers to our shores, to give them Christian greeting, advice and direction, and to cheer and warm their hearts with true brotherly love."

—Success in carrying forward our missionary enterprises, means *work*, and prayerful, untiring work. Prayer alone will not do. God answers prayer through human instrumentalities, not by miracle. Our prayers for the Divine blessing upon our cause, are being answered in a measure which is overwhelming us. The harvest is white, and in danger of going to waste for want of laborers and means to gather it in.

—Rev. Lewis Reiter writes from Roanoke, that he has made a fair beginning in his work, finding a preaching place and preparing to organize a Sunday-school.

—The Superintendent has by circular letter and a neat Easter leaflet, tried hard this year to secure Easter offerings from our 850 Sunday-schools in the Eastern and in the Potomac Synods. An average offering from each school of only $5, would give us an income of $4,250. Many of the schools are not open at Easter, but the effort could be made later. Why can we not have a hearty co-working? Many do much; and, alas! many do nothing.

Song of the Army.

The whole wide world for Jesus;
Where Satan long hath reigned
The Prince of Peace shall triumph,
The world shall be regained:
The realms which sat in darkness
Have seen the glorious light,
For lo! the dawn is breaking
Along the verge of night.

The whole wide world for Jesus!
Behold! the time at hand!
His vanguard-hosts are massing
Their force in every land;
Each thrill of ocean's cable,
Each breeze fresh tidings bring
Of conquests won for Jesus,
The mighty King of kings.

His First Penny.

EARLY one morning a little boy, about five years old, awakening, looked up, and on seeing his father said, "Papa, I am going to put my penny in the missionary-box."

"Who told you to put your penny into the missionary-box?" said papa.

"Nobody but myself," was the ready reply of the juvenile subscriber to the mission-fund.

But what penny was this that he called his *own* penny? I will tell you. It was the *first penny* this little boy ever earned. But you would like to know what he worked at to get a penny for his wages? Well, here is a copy of a bill given him by his teacher: "Master E. has *merited* the sum of one penny. Payment on demand."

He had worked hard at his lesson, and so kept at the head of his class for a certain time, thus getting a penny; and this penny he gave to God, to help to makeHim known to the poor heathen who know him not, and are dying in their sins.

It was only a small sum; but like the widow's two mites, it was ALL he had in the world that he could call his *own*, and he gave it of his own free will, and with evident pleasure; and you know "the Lord loveth a cheerful giver." You may be sure his papa and mamma were delighted with what their little boy did. And so will every thoughtful little boy make his parents glad who is disposed to give his money to the cause of Christ, instead of spending it in trifles.

THE 27 Protestant missionary societies working in Japan, have together 527 missionaries, 200 of whom are men. The 274 churches, 25 of which were organized the past year, received over 5,000 new members, so that by the latest report the total adult membership of the Protestant churches is given as 28,977. The first of these churches was organized only eighteen years ago.—*Am. Bd. Almnk.*

—A pastor in Illinois suggests that the *Missionary Guardian* should give several forms of service for the help of Missionary Societies, and the editor has promised to secure and publish them. Will those who are using such a service kindly furnish a copy for publication.

—The first subscription to the *Missionary Guardian* was received from Rev. C. F. McCauley, D.D., of Reading, Pa., who sent in his name and money in November last, promptly after hearing the announcement of its publication.

—All money for General Synod's Board of Home Missions should be sent to the Treasurer, Charles Santee, 532 North Sixth street, Phila.; and all money for the Bi-synodic Board should be sent to the treasurer of that Board, W. H. Seibert, Harrisburg, Pa.

THE CHILDREN'S PAGE.

Missionary Hymn.

BY F. R. HAVERGAL.

God of heaven, hear our singing,
Only little ones are we;
Yet a great petition bringing,
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee,
Let the world in Thee find rest;
Let all know Thee and obey Thee,
Loving, praising, blessing, blessed.

Let the sweet and joyful story,
Of the Saviour's wondrous love,
Wake on earth a song of glory,
Like the angels' song above.

Father, send the glorious hour,
Every heart be Thine alone;
For the kingdom, and the power,
And the glory are Thine own.

What One Dollar Did.

IT was a very little dollar, a little shiny gold dollar; and because it was put in the hand of the Lord it did a great work. It was like the five barley loaves that the little boy had. Do you remember about that? If he had kept them in his basket, instead of giving them to Jesus, they would never have fed all those hungry people. And if the owner of the gold dollar had kept it rolled up in cotton, in a box, it would never have helped to build a church.

The pretty coin belonged to a little girl. It was all her own, and she could do with it as she pleased. What would you have done with it? She meant to keep it always, and she probably would, if it had not been for her mother.

One evening her mother came home from a meeting, and told her about a little band of God's people who had no place for their services but a blacksmith's shop, and that money was needed to build a little church for them.

I don't know all the mother said, and I don't know what passed through the mind of our little maiden. I only know how highly she prized her treasure; and yet the next day she wrote this letter:

DEAR SIR:—A few weeks ago, I had this gold dollar given me to spend as I choose. It was so pretty, I rolled it up in cotton and put it away in a little box, and thought I would keep it always. But last evening mother told me about the little church you are trying to build. She said you had to hold your meetings in a blacksmith's shop. I want to help you build that church, and thought I would send you my gold dollar. Please accept it, from a little girl who loves Jesus.

The gold dollar left its hiding-place, and started on its mission. Many people heard how a little girl had given the very best thing she had, to help His kingdom on earth. Her generous act touched their hearts and opened their purses, until enough money was subscribed. And it was the little gold dollar that did it.—*Lutheran Miss. Journal.*

John and His Mite-Box.

JOHN was a wide awake boy, twelve years of age. He lived with two fond aunts, in a very pleasant house in the country, in the midst of the most charming scenery. This had been his mamma's own home in her girlhood; and here there were merry gatherings still, for old and young found this house a delightful place. I suppose every one was so happy here because the dear ladies who lived in the pleasant old family mansion had so much love in their hearts that it made sunshine all around them.

John's two aunts were interested not only in Sunday-Schools and

churches, and every good work at home, and in the poor and sad around them, but also they thought of, prayed for, and worked for the heathen in other lands. What a warm welcome these two good women gave to every missionary!

There came to this home, not long ago, two missionaries from India. John was much interested in their tales of life in that far-off land, and he wondered, with a sad surprise, how the heathen *could* worship such strange gods, fashioned by their own hands.

Some time after these missionaries had returned to their own field of labor, John's aunts in order to keep alive the interest that had been awakened in the heathen in India, proposed that a mite-box should be put in some convenient place in the house, into which all might, from time to time, deposit their gifts. John liked the suggestion, and took much pleasure in dropping into this safe little sums he had earned. As the store of treasure increased John was more delighted, I am sure, than if the whole had been for his own use. I know this matter was prayed over in the little household, and God's blessing asked upon the gifts so lovingly dropped into this mission-bank.

It had been arranged that the box should be opened after six months.

Two days before the expiration of this time one of the aunts said:

"John, the six months are almost over, and I want you to look around and find some work to do, so that you can put in a nice sum at the last."

This John was quite willing to do, but there seemed just then no way to earn money, and the boy was much disappointed. I am not at all sure that he did not dream at night about the matter, which was so much in his thoughts by day.

Very early one morning his Aunt Maggie called for help. A bird of some kind had during the night gotten into the room, and John had been called to aid in dislodging the creature. He came armed with a stick and was soon much interested in the chase.

His aunt had opened a window and was trying to persuade the curious bird to escape, when John suddenly called out:

"O, Aunt Maggie, don't! It's a screech-owl, and I can get fifty cents for it, if I kill it."

The bird was captured and killed, and John marched off with his prize, and received from the proper authorities the premium allowed—fifty-five cents. How rich he felt!

In half an hour he was at the house again, and "with the air of a conqueror" marched to the mite-box and deposited therein fifty cents, saying as he did so:

"I bought a box of blacking for five cents, and the fifty cent piece goes in here."

It was all his own thought, and the child was very happy. It seemed to him that God, who knew how much he wanted to add another gift to the treasury before it was opened, had sent this bird to provide the means.

When the box was opened and found to contain twenty dollars, John was greatly delighted. One of the aunts, in writing of this, says:

"The box is again in its place, and John has put in his first money."

If the children who read this will try John's plan, and use some portion of their gifts or their earnings for others, they will be far happier than if spending all they have selfishly. Try it, little friends.—*Presbyterian.*

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Mission Funds.

BY REV. R. F. SHULTZ.

IT is evident to all interested that the General Synod's Board of Home Missions could prosecute its labors with greater success and less embarrassment, if it had at hand more means. This, of course, is true to a greater or less extent in the case of all Mission Boards; but in reality there is no special need for this lack of funds. That the funds are in the Church, there can be no question. In a growing Church of 200,000 members, there must be thousands of men whom God has blessed with great abundance; many who could contribute very largely to this good cause, and be blessed in the act. Their barns and their store-houses are running over, and the cause of the Lord, to which we all owe so much, is suffering.

Now what we plead for, first, is that men of wealth give Funds of $500 each to the Board at this time to enable it the better to carry forward this great work. The Lord has set before us as a Church an open door, and no man can shut it. Macedonian calls are coming from every quarter of the land; and the man who contributes a Fund of $500 is conferring a blessing upon our Zion which in the years to come cannot be measured. He is erecting to his memory a monument that will stand long after the marble and granite monuments shall have crumbled to dust.

Men desire to see the fruits of their investments in temporal things. They want to know how they are prospering. This is right. Now there is a grand opportunity to witness the fruits of an investment in the Lord's cause. Give a Fund of $500 to the Board. With these Funds it helps weak city missions to get a firm footing; and when in a few years these become growing and prosperous churches (as they will, if *materially* helped and encouraged), what joy it will afford to those who can feel that they have lent a helping hand. We can see no other investment that will be more fruitful of good results. The plan adopted by General Synod's Board to loan these Funds to be invested in lots and chapels, assures the Church that they will not be lost, as much has been in the past, but will be held as the property of the Board, to be invested from

time to time where most needed, and then paid back to the Board at a stipuulated time. This is as it should be.

Men of wealth, heed the call. Send in your obligations for $500 Funds, and thus enable the Board to continue with greater rapidity building up the waste places of Zion. The Lord loveth the cheerful giver; and the many open doors at this time is evidence to us that here is where the Lord intends us to contribute part of our means. He is saying, "Go up and possess the land, for ye are well able to take it."

Are there not a hundred individuals in the Church to-day, who will each give a $500 Fund? What a grand thing this would be! All who can, should do this while living.

Then, in the second place, we plead that this cause be remembered in bequests at death. With many, the way might not be clear to give while living, who could in their last will and testament give at least one Fund. In making a final disposition of their wealth, we believe that men could do no better than to remember the Church in this way. It is in reality only giving to the Lord what belongs to Him. He has permitted us to use it while living; and to return at least part to Him at death, seems a very reasonable and proper act. It is very frequently the case that wealth bestowed upon children becomes a curse to them. It is often the bone of contention and strife, and results in the dissolution of families. How much better in such cases, if fathers had given part, or all indeed, to the cause of Christ.

Now will not men of wealth in our Reformed Zion bear this in mind? Remember first the kingdom of God. In every last will, the Church of Christ should not be forgotten. We hope in the future to see great things for our Master through these avenues.

Bible Reading.

ARRANGED BY MRS. E. S. YOCKEY.

THIS Bible reading is given in response to numerous requests for exercises to be used in the monthly meetings of the Women's Missionary Societies of the Reformed Church. The hymns indicated are all from "Gospel Hymns" Nos. 1, 2, 3, 4.

Hymn No. 145, "To the Work."

1. Whence have we our commission as Christian workers?

1 Cor. 1: 9. God is faithful by whom ye were called unto the fellowship of His Son, Jesus Christ.

Is. 6: 9. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I, send me.

Matt. 21: 28. Son, go work to-day in my vineyard.

Mark 16: 15. And He said unto them, Go ye into all the world, and preach the gospel to every creature.

2. With what condition must Christian workers comply, if they would save souls?

1 John 4: 13, 14, 15. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Matt. 18: 20. For where two or three are gathered together in my name, there am I in the midst of them.

1 Cor. 2: 2. For I determined not to know anything among you, save Jesus Christ and Him crucified.

Acts 4: 12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

Sing No. 78, "No other Name."

3. What is the motive that impels us to this work?

2 Cor. 5: 14. For the love of Christ constraineth us.

1 John 4: 11. Beloved, if God so loved us, we ought also to love one another.

John 15: 12, 13. This is my commandment, that ye love one another as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

1 John 4: 19. We love Him because He first loved us.

Sing No. 355, "More than tongue can tell."

4. Where is our field of labor?

Matt. 10: 42. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matt. 25: 40. Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

1 John 3: 17. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Matt. 13; 18. The field is the world.

Sing No. 18, "Rescue the Perishing."

5. Whence cometh our strength?

2 Cor. 3: 5. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.

2 Cor. 9: 8. God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.

2 Tim. 2: 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Phil. 4: 13. I can do all things through Christ, which strengtheneth me.

Deut. 33: 25. As thy days, so shall thy strength be.

Sing No. 182, "His Word a tower."

A New Policy.

WE should not ignore the past. We must look into the future in the light of the past and present. But it is just as necessary that we discard that in the past which we find worthless, or at least not adapted to the present. To adhere to past customs simply because they belonged to the past, is not wise.

Coming to the missionary work of the Church, we must bear in mind this fact. Soliciting a business man of the Church for some help, he asked this question, "Is the Church going to continue the old policy of starting congregations in the country to the neglect of the growing cities?"—That question was an evidence that our people demand a new policy in our missionary work. There are a few things along this general line which we wish to notice, and on these points the Church seems to demand a new departure on the part of the Boards.

(1) It was somewhat the custom in the past to carry missions which gave no promise of ever becoming strong and vigorous charges. They were carried seemingly in order to help them to an easy death, and to give them decent burial. That must not be hereafter. There is just as much honor in disbanding some missions as to enroll others; and certainly it requires even more courage.

(2) It was the custom to organize congregations that gave no reasonable

hope of ever becoming strong and vigorous, and where it was impossible to attach them to a charge for self-support; and then to *compel* the Board to carry them for years. To avoid this, the Board will be held to a strict account in the future.

(3) The next rock of offence to be avoided, is to create missions out of old charges that have been hanging on the "ragged edge" for twenty or thirty years, and now wish to come under the Board in order that they may be nursed into new life. Classis should not recommend such congregations to be taken under the care of the Board. They should be provided for in some other way, or put under a pastor who can and will put new life into them.

(4) The next thing to be avoided is, such a division of charges as to make one fairly strong charge, and then to put a few little, out-of-the-way congregations, weak and starving, into a mission under the care of a Board simply because the Classis does not know what else to do with them. There are instances, we fear, where Classes have done this very thing. It is a very convenient way to dispose of these congregations, but it is a great wrong to the Church. The Classes must try to feed their own starving children, as the Mission Board is not a Board of Public Charities.

(5) The new policy wishes to avoid (and we are sorry to say it, but we must) this thing of employing men for mission pastors whom no one else will have. We mean to say that men who cannot get a charge elsewhere ought not, in all conscience, come to the Board for a field, because the most active men are needed for these fields. The Board should not be expected to provide a "hospital" for those who either will not or cannot work. The man who has no "fire in his heel," and will not employ his brain, should not apply to the Board.

Mission Echoes.

—Never before were there so many earnest missionaries in the home field of the Reformed Church as to-day.

—The General Board has been in active work under its present organization less than two years, and already has under its care 36 missions and on April 5, 1891, will have 39 including the Harbor and Hungarian missions.

—The Woman's Missionary Societies of the Fairfield Charge, Ohio, are educating a boy and a girl in the Schools of Sendai, Japan.

—Indianapolis, Ind., and Youngstown, Ohio, are both open to our Church for English congregations. Will the Church speedily furnish the funds to organize these missions?

—Our Theological Seminaries will graduate classes in May. How many of these young men will offer themselves for the mission fields?

—Does the Church hear the appeal sent out by Brother Stauffer, of Lincoln, Nebraska? He needs help to build the chapel for his mission. Give him all the help possible.

—On April 14, 1891, at 7.30 P. M., in the First Reformed Church of Philadelphia, will meet the full Mission Board of General Synod. Let all the members take notice.

—The women of our Church are gradually assuming the work that has so greatly aided the missionary cause in other Churches. Still greater work will be done in the future by their Societies. Let them be encouraged in the good work.

—Let not our pastors suppose that if they urge upon their people to give liberally to the home work, they will neglect to pay to the foreign work. Large giving to one department will be sure to bring in a rich harvest for the other.

—The Beaver Creek Charge, Alpha, Ohio, Rev. J. H. Steele, gave an average of fifty cents a member to the Special Church-building Fund; and the Xenia Charge, Rev. S. B. Yockey, gave an average of fifty-four cents. They also give an average of ten cents a member for the same purpose on the apportionments. Well done.

—It is no sign that a Board is doing a great work because it has a large number of missions under its care. The main question is, are they well located and thoroughly organized?

—Let those who are interested in the mission work send in short and spicy articles for the *Missionary Guardian*, on some phase of the mission work. Many contributors with many opinions and plans will make the magazine interesting.

—There are many calls by the W. M. Societies for helps in their meetings. This issue contains a "Bible Reading" furnished by Mrs. Yockey. Only a few Scripture passages are given under each heading, but these can be increased so as to be used by larger Societies.

—We are happy to state that Church-building Fund No. 1, of $500, contributed by Miami Classis, is full. This is the first full Classical Fund raised in the Ohio Synod. Eastern Ohio Classis has its Fund on the way also. Every Classis in the Synod should hasten to raise one such Fund at least.

Missionary Conventions.

THAT there is a manifest need of greater enthusiasm in the missionary interests of our Church, all will admit. With the large and constantly growing membership, we ought to do far more than has been done in the past in establishing and sustaining promising missions in the large centres of population. We are not finding fault, nor are we one of those who see no improvement and advancement in the glorious work. We are firmly convinced that there has been a wonderful stride forward, and that the Reformed Church is doing more and better missionary work than she has ever done before. We most heartily rejoice and bless God for this manifestation of his favor.

We contend, however, that this result has been reached largely by local efforts. Only certain congregations and Classes have been brought to a high standard of interest and giving, supporting most enthusiastically the missionary operations of the Church by liberal contributions, while a great many charges and portions of the Church do very little if anything for the cause. What we need and what we want is, to have the entire Church take a part in carrying out the great commission. We want every member, old and young, to realize that this is a most precious work and blessed privilege to carry the Gospel to the destitute at home and abroad.

But how shall we get each congregation and every member to take this interest and manifest enthusiasm in this department of church work?

It is an admitted fact that in these days, when everything is done at lightning speed, other than the ordinary means must be made use of to accomplish the desired results. Mere preach-

ing on the Lord's day, and newspaper articles from week to week, while most important and effective in some particulars, and without which the Church cannot thrive and prosper, do not meet our expectations when the entire church membership is to be reached and aroused on some particular subject or work. In addition to these we need the Conference or Convention. So, at least, it seems to us.

There is a peculiar and most powerful influence in the assembling of a large number, who are filled with one purpose and motive, for interchange of views and discussion of plans and methods. There is a spirit infused that moves to action and to effort, which like leaven diffuses itself first through those who are personally engaged in the work of the Convention and then penetrates the whole mass as the several workers return to their homes. Because of this subtle and mysterious spiritual influence, brought about by interchange of views, discussion of plans and above all by fervent prayer, each one determines to put to practice that which is seen to be necessary for the advancement of the cause of Jesus Christ.

We believe, therefore, that missionary Conventions should be held throughout the entire Church. These can be conducted by Classes or by charges. Where a charge consists of more than one congregation, representatives from each congregation might be sent, and thus a most interesting, beneficial and instructive Convention could be held by a charge. We may expect that the large majority of members would be present and greatly profited. The needs of the Church could here be presented, new life would be infused and awakened, and the contributions increased beyond that which the people are now giving.

The writer well remembers when in his section of the Church very little and imperfect work was done in the Sunday-school cause. Few congregations even had Sunday-schools; and those that were organized were not accomplishing the desired end and purpose. The ministers and elders, in connection with a few superintendents, organized a classical Sunday-school Convention for the purpose of improving the condition of the work. That convention has met annually in some one of the congregations for nearly twenty years, and discussed methods and plans of work. It aroused the slumbering congregations and members, and throughout that entire Classis there is most effective work done in the line of Sunday-school work. There is not a congregation to our knowledge that is not well organized for Bible study; and many of the schools to-day contribute more toward the benevolent work of the Church than the entire congregation formerly did. Of course other agencies must receive credit for doing something in the advancement of the work, but the Convention must receive the greatest praise. This same Classis has now held two missionary Conventions with the most happy results.

At these Conventions the subjects most vital to the progress of the work can be brought with force and power before the people. Erroneous and false views can be removed, while at the same time concerted action can be taken for regular and systematic giving, which is the great lesson to be learned and duty to be performed by a large part of our congregations. The Convention will also assist in preparing the way for the organization of Missionary Societies.

Now all these subjects have been

discussed in the church papers, and will no doubt be again presented with ability in the columns of the *Missionary Guardian;* yet the great mass of our membership know very little about them simply because they do not read the church papers and the *Guardian;* but if we have conventions many more will be reached and enlightened.

As the field of our activity is enlarging from year to year, and the call is for more men and more means, this instrumentality at our command should be used to cultivate a live and enthusiastic missionary spirit. If ever there was a time when the Lord called to the Reformed Church, "*Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem,*" that time is now. Let us call an Assembly, a Convention, and challenge the people with the last most sacred command of our blessed Lord and Saviour, "*Go ye therefore and disciple all nations.*"

ERASTUS.

A Great Need.

LEBANON Classis recently sent in $50 for church-building under the General Board. For this purpose funds are greatly in demand.

Let it be remembered that in the West these funds are especially needed. In the East strong congregations near by can often help the missions to build churches. We know that such is the case in many eastern cities. In the West it is different. Here the missions must depend upon the help of the Board. Hence the great need of such funds. And we must look to the East for such help. The Ohio Synod is doing well; so also the Pittsburgh Synod; but these cannot do all where the territory is so immense. Will not individuals and Classes in the East follow the example of Lebanon Classis, and give the General Board aid for this work? The Executive Committee at its late meeting in Pittsburg, in order to relieve somewhat the Treasurer of the Board, Elder Charles Santee, appointed Elder C. M. Boush of Meadville, Pa., Treasurer of the Church-building Fund. Funds for that purpose will be sent to him. May we not expect liberal help for this object?

The 1000 Fives.

Mary M. Cramer, Belle Brook, Ohio,	1
Lewis A. Kemp, " " "	1
Horace Ankeny and family, Alpha, Ohio,	1
Beaver charge, " "	5
Lebanon Classis for Building Fund,	10
W. M. Society, Reedsburg, Ohio,	1
Rev. S. B. Yockey, Xenia, Ohio,	1
Joseph Griesbaum, " "	1
John Lutz, " "	1
J. D. Steele, " "	5
J. I. Wolff, " "	1
Adam Rader, " "	1
A. H. Baughman, " "	2
Mrs. W. Faagle, " "	1
Congregation, " "	9½
Cæsar Creek charge, Ohio.,	3
B. Kuhns, Dayton, Ohio,	5
Ed. Darst, " "	1
Geo. Clemmer, " "	1
P. Church, " "	13½
Rev. E. Herbruck, D.D., Dayton, Ohio,	1
Fred Hoeverman, " "	1
Isaac Lesher, " "	1
John Vance, " "	1
Valley charge, Ohio,	8
Rev. Dr. Herman, Miamisburg, Ohio,	1
Dr. H. Schoenfelt, "	
Dr. W. Shuler, "	
Dr. T. V. Lyons, " "	1
J. U. Grove, " "	1
C. Webber, " "	1
C. E. Weaver, " "	1
Sunday-school, " "	1
W. M. Society, " "	1
Mission Circle, " "	1
Congregation, " "	5
	92
Previously Acknowledged,	442
Total,	534

It is now nearly one year since the appeal was sent out for this special fund. The response has been rather liberal. Some of the money thus gathered has been applied to missions direct, and the remainder to the Church-building Fund. Let us hope that from all over the Church shares to this Fund will be sent in.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

The Blessing of Missions.

BY that I do not mean the blessing which God has bestowed upon mission work, or the personal blessing that missionary workers feel.

I mean the fortunate or blessed thing that the Church has it to do. If the soldiers of the queen could carry any command of hers to all the world in eighteen months, the Church of Christ ought to have evangelized the world centuries ago. There ought to be nothing but home missionary work to-day.

Perhaps the reason why the world was not evangelized before this age is, that this age needs to do it. I don't believe we realize how much we need to be confronted with this problem of missions. I don't see how the Church could get along without it.

It is an age of discovery, of marvelous invention, of progress. Material advancement is the characteristic of the age. Without this great work of missions also confronting the age, these moral problems to investigate and solve, I don't know that anything could save the Church from grossest materialism and self-indulgence.

In the *first place*, I believe we need missions in this age as a test of Christian character. Material comforts have increased till no one feels comfortable unless he has many luxuries. In some of the past ages every person faced opposition, hardship, danger. These were the common lot of life. Men hardly shrank from them. They begat personal courage and daring. Life would be intolerable to us, which in some ages would have been counted a life of ease and luxury.

The more we are permitted to live for ourselves the more we accept that as our condition by right. The Church, especially in this age, needs the work and sacrifice of missions at its door. And how much the Church needs it, is evinced by the smallness of the sacrifice, and that, too, after the Church has acknowledged its responsibility. A man can be an exemplary Church member without bearing scarcely a single burden, enduring a single hardship, suffering a single reproach, or feeling any sense of shame in the name Christian to-day. How shall a man know he is a Christian?

In these times we need the cause of missions to test Christian character. When people are doubtful as to whether they are Christians, I think an excellent question for them would be, how much do you give for benevolent objects?

Spurgeon said, "A man dies worth just what he has given away." Think of it, and you will see it is the truth. We talk of a man being worth what he hasn't used or given away. There is certainly no worth or worthiness in a man holding his means till he couldn't possibly use them or do any good with them. The veriest miser in the world will do just that.

Benevolence is a test of character. In these times of luxury, of money-getting, of growing wealth, of accumulating fortunes, we need missions to hold up as a mirror before Christian character. And now we need to get the people to look into the mirror.

The whole world is every Christian's sphere of activity. Paul said: "I am debtor both to the Greeks and to the barbarians." We need to feel that we are debtors to our own Churches; but that is too little, too narrow for the Christian idea. We need to feel that we are debtors to our Churches, to this country, to Africa, India, China,

Japan, the isles of the seas; yes, every Christian is a debtor to all the world. The simple recognition of this truth would fairly revolutionize the world.

Our idea of Christian work and Christian responsibility is too narrow for the Christian idea. Paul wrote to the Corinthians: "I mean not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want; that there may be equality." How often have missionaries hazarded their lives to supply our lack of service.

A man goes from the East to some destitute region of the West. He tries there to support the ordinances of religion. He gave liberally in the East, but he gives twice as liberally in the West. But he stands nearly alone. We send something to that locality and consider that we have helped that man support his church; that he is our beneficiary. That, I think, is about the way it is sometimes looked at by people. Just the reverse is true. That man is doing a part of our work; we are eased and he is burdened. He is supplying our lack of service. There is not equality; we are his beneficiaries.

The wealthy people in the wealthy churches may be and often are the real religious paupers. Out on the frontier, over in heathen lands, are those doing their work for them, supporting them in Christian work, burdened that they may be eased.

Let every Christian feel that his work and responsibility is world-wide, and the same with every other Christian, and the mighty power of this Christian idea would be felt. It would be so different from the selfish, narrow idea of the world that it would convince the world of its supernatural origin. Missions are a blessing to the Church in helping to bring in this larger Christian idea.

The heathen no more need Christian work done for them than we need to do it. We need their help as much as they do ours. We need their testimony at least that we have done our duty by them. We shall need the intercession of some who have not yet learned to intercede. Mute, prayerless lips, ignorant heathen faces may be a mute testimony against us if we do not do our duty. Fortunate are those who have added to their prayers the prayers of those who have been led out of darkness into light by them.

Did you see how some Catholic priest was to build a church by prayer? Very Romish, of course, was the idea. For every person who gave seven dollars down, mass was to be said once a week for a year; for twenty-five dollars, five years; for fifty dollars, ten years; for a hundred dollars, a lifetime; for two hundred dollars, for eternity. Whatever priests were in that church while time lasted, were to be bound to say mass for that person who gave two hundred dollars.

Not the masses of priests, but the prayers and benedictions of those whom we have helped to bring up out of the degradation and sin of heathenism into the exaltation and holiness of lives in Christ, we may well covet.

Paul wrote to the Corinthians that those to whom they had ministered "prayed for them and longed after them, for the exceeding grace of God in them."

May the Churches of this generation have the prayers of many thousands of souls whom they have taught to pray in the name of Jesus Christ. And then in the self-perpetuation of this work, on through the ages, it will be for us a "mass for eternity."—REV. F. C. SCOVILLE, D.D., *in Christian Intelligencer.*

Anniversary at Hanover.

THE Church Extension and Missionary Society of Emmanuel's Reformed Church, Hanover, Pa., held its seventh anniversary, January 11th, 1891. The Society is in a prosperous condition. The income for the year was three hundred and eighty-two dollars, which, with the balance from former years, enabled the Society to give three hundred dollars, and leave two hundred and ninety dollars in hand, subject to order. Rev. S. N. Callender, Secretary of the Foreign Board, was present and delivered a highly interesting and inspiring address on Japan.

The President of the past year, C. M. Wolf, Esq., delivered the annual address, which was full of encouragement and hope. We take pleasure in transferring the greater part of it to our columns for the benefit of our readers:

"Notwithstanding the financial stringency in the commercial world, the forthcoming treasurer's report will indicate no decrease in the contributions, nor decline of liberality on the part of our members. It follows, therefore, as the day follows the night, that the members of the Missionary Society of Emmanuel's Reformed Church have been properly educated in *true* benevolence. They have not been educated in the false principles which confront men of the world by an appeal to their pride, their worldliness, or their self-aggrandizement; nor in the misleading elements attaching to some phases of Christianity which makes a display of liberality to gain the applause of men; but in the grace of little acts of kindness, the free-will offering, the sacrificial almsgiving which tends toward the well-being of others and comprehends the happiness of all mankind.

"True benevolence is that which prompts each individual to contribute, through the Missionary Society, for a struggling home mission church. It is that which prompts us to render financial aid to the poorly-paid minister living with his family in the sparsely populated frontier settlement. It is that principle in our higher nature which challenges us to contribute to the support of those who have forsaken home, friends and the blessings of a land of liberty for the enlightenment of the heathen in Japan, India and China. It is that which moves men and women to undertake the work of converting those living like wild beasts in their native jungles in the darkest provinces of Central Africa, and that of changing the hungry cannibals, in the islands of the sea, to be followers of the meek and lowly Saviour.

"We live in the age of universal evangelization. Our benevolence must, therefore, be as broad as the world. It is the missionary spirit of the Gospel. Christ declared it when He said to His disciples: 'The field is the world.' 'This Gospel shall be preached in all the world for a witness unto all nations.'

"Giving to the support of missions should be regarded as an act of Christian worship. It is so regarded by our Missionary Society. We meet monthly in the capacity of worshipers. The offerings of the members are regularly collected and regularly announced. The members are informed of the most pressing needs, and of the objects most deserving the assistance of the Society. Appropriations are then made, without any apparent effort, because the funds are always at hand.

"But suppose some one should claim that the methods which the Society has adopted to raise funds are antiquated

and that there are ways more popular and successful. A railway excursion to a distant city, or to the sea-shore is suggested. Church entertainments, a 'fair and bazaar,' or a 'festival,' it is claimed, are more popular ways to replenish the missionary treasury. I am fully convinced that all such schemes and plans to raise money would be at once condemned by every member of this Society. And justly so; for they are in direct violation of the character and design of a Missionary Society, appealing largely, as they do, to our selfish nature and to the materialistic tendencies of the age. They are also subversive of all Scriptural teaching, not only as declared in the New Testament, but as promulgated by Moses and others under the old dispensation. That the Service of the Jewish Church consisted largely of *offerings* and *tithes* is familiar to every student of Bible history. There were peace offerings, meat offerings, sin offerings and trespass offerings. These offerings, under the old law, were given to the Lord, as a part of the worship. What is given now under the new dispensation should be a part of our worship, no less than were the offerings to the Lord under the old Jewish law.

"That Christian benevolence should be a part of Christian worship is clearly taught in the New Testament. The great Teacher of men always appeals to the highest and best in man. He always calls for the best a man is capable of doing for his fellow-men. Imbued with this spirit of benevolence and charity, the apostles disseminated the same doctrine. St. Paul frequently appealed to the Christians at Corinth in behalf of the destitute saints of Jerusalem and throughout Judea. Their condition was clearly stated and liberal contributions were requested, to relieve their wants. Now if such is the Bible standard of giving, has not our Society adopted the right method? When Christians contribute their offerings to missions, or other objects of benevolence, when the act is lifted to the higher plane of a Christian grace, or an act of worship, the best method has been adopted, because it is approved by the teachings of both the Old and New Testaments. Offerings are then cheerfully given, and according to the ability of the giver. They are liberal because they are the fruits of our industry, self-denial and personal sacrifice. They are efficient because the divine blessing rests upon them. The giver can then heartily endorse and fully appreciate the beautiful sentiment of the poet when he advises every Christian worshiper to give:

"'Give! as the morning that flows out of heaven,
Give! as the waters when their channel is riven,
Give! as the free air and sunshine are given,
Lavishly, utterly, joyfully give.'"

Missions.

IT is the great work of the Church. According to the purpose and command of the Master the work of missions has a claim upon her; and to its advancement all her energies should be directed. Happily she is coming to a full consciousness of her responsibility and beginning to lay hold of her work with a hitherto unparalleled activity. The last ten years have witnessed a great awakening, which will probably be known in history as the great revival of the spirit of missions; and the evangelization of the world is coming to attract and engage the attention of earnest Christian workers with an intensity which shows that its magnitude is beginning to be realized and appreciated as never before. Accordingly the hope

of conquering the world for Christ is brightening from day to day.

The work of missions has a two-fold aim—to reach the unconverted in Christian lands, and to carry the light of divine truth to the heathen. Hence we properly speak of Home Missions and Foreign Missions. The work of the Church embraces both. Neither should be allowed to monopolize the attention and activity of the Church to the exclusion of the other. They are, in fact, but the two sides of the same great work, and each deserves its rightful share of attention. The publication of the MISSIONARY GUARDIAN is a move in the right direction. For one thing, it proves that our Missionary Boards appreciate the importance of both these great interests, and now they propose to unify their work.

Of course each Board will advocate the interests of its own branch of the work; but, at the same time, all will work together for the advancement of the general interest in all directions.

It behooves the ministry and laity of the Church to sustain these Boards as necessity requires. The Boards are only the agents of the Church, and can advance the cause only as we furnish them the men and the means to support them. Every member of the Church, rich and poor, old and young alike, is under solemn obligation to aid them in this God-appointed work. If the expense of sustaining their work is growing on their hands, we may not regard this fact as an evidence of extravagance or mismanagement, but of success. The work is going forward. Their influence for good is spreading, and of course their needs are increasing.

Let us therefore, as ministers and members rise in our beneficence as well as in our benevolence, and come up to the help of the Lord against the mighty. Let us not be satisfied with thinking that we are saved and leave the glorious work to others. Time was when very good Christians thought the supreme object in life was gained when their personal salvation was secured, but that day is passed. The work of the Church is expanding and rapidly advancing; and that man or woman who fails to move in the current of her missionary activity will be left behind like old rubbish along the banks of a rapidly-flowing river.

St. Clairsville, Pa. S. Z. B.

Seattle.

THIS flourishing city is the metropolis of the State of Washington. Like most of western towns, its growth has been rapid; unlike many of them, it is solid and substantial. It is the shipping point for the large quantity of coal mined in the immediate vicinity, and the centre of an extensive lumber trade. These give it the elements of substantial progress and increasing prosperity. Its population now numbers fifty thousand, among whom are representatives of almost every civilized nation.

Our Board planted a mission there a few years ago. It has prospered, and bids fair to become a strong German congregation. Our enterprising missionary has organized a congregation in Ballard, one of the growing suburbs of Seattle, which has also many elements of promise. In this way our cords are being lengthened.

The following from the Seattle *Post-Intelligencer* of January 1, 1891, will give our readers a fair statement of our work, under Pastor Graedel, in this flourishing city of the Pacific Coast:

"*Reformed Church.*—This church, which is now seven years old, has

prospered exceedingly under the pastoral care of Rev. G. Graedel, and has now eighty-two communicants. It has been in its present building only since 1888. The value of the property is $7000.

"A new congregation was organized about a month ago at Ballard. The lot upon which a church must be erected within six months is already secured. The membership is sixteen, and the Sunday-school is twenty-four strong.

"The Ladies' Benevolent Society of the Reformed church in Seattle did a notable work last year. They expended about $150, partly for benevolent and partly for congregational purposes. The membership is eighteen.

"The Sunday school of the First Reformed church numbers fully 130 members. Twelve of the larger boys and girls collect the offerings for general mission purposes. During the past year they sent contributions to Bethany Orphans' Home at Womelsdorf, Penn., and to the treasurer for home, foreign and Bohemian missions."

The 1000 Tens.

ABOUT two years ago the Board adopted the suggestion of the Superintendent that an effort be made to raise ten thousand dollars by ten-dollar contributions from individuals, congregations, Sunday-schools and Missionary Societies. The matter was laid before the Church by a properly-prepared circular. The plan met with general favor. Many responded, and the income of the Board was very much increased. The missionaries have been more promptly paid. New points have been occupied, which could not have been done had the Board depended solely on the income from the apportionments assumed by the Synods. The Board asks annually for enough to carry on the work, the Synods assume the amount and promise to pay, but it is well known that the promise, in no instance, is kept. It is not our purpose to mention the reasons for the failure. We simply desire that the naked fact shall go before the Church.

The plan to raise ten thousand dollars in *tens* bridged over the deficiency caused by the annual failure of the Synods to meet their obligations, enabled the Board to extend its work into new fields, and placed its business on a cash basis.

The plan, by the action of the Board and the sanction of the Synods, is still in force. Ten thousand dollars in ten-dollar contributions are asked from individuals, congregations, Sunday-schools and Missionary Societies. Look at the figures. One thousand contributors, on this plan, will give the ten thousand dollars. It is a large sum; but it looks very small when the source from which it is expected is kept in mind. In the two Synods, the Eastern and the Potomac, there are 769 congregations, with nearly 120,000 members. Are there not one thousand individuals in these 767 congregations who will each give ten dollars on or before the first day of August to the holy cause of missions?

Let the matter be properly presented, and we believe the "tens" will be given. Are there not 500 congregations, Sunday-schools and Missionary Societies that will each give a ten-dollar contribution outside of their regular offerings? Surely, there are, if they are asked to do so in the name of the Lord. What do the pastors say?

Brethren, the work is laid at our

doors. How shall we answer before God if we fail to do it? Let a full and fair statement be made to the people in public and in their homes, and see whether there will not be a cheerful response.

What good will be accomplished! Places long neglected will be taken up. Favorable answers can then be given to the many calls for men, and the means will be at hand to support them. And the Lord will abundantly bless those who come to the help of the Church in this great work.

Anniversary.

THE Missionary Society of the Reformed Church at Martinsburgh, W. Va., held its anniversary services February 8th. The attendance, both morning and evening, was large. It was our privilege to be present and address the society and congregation on *The Spirit of Missions*. A deep interest was manifested by all present. We know not how old the Society is. We do know, however, that it is well up among the first and the best in liberality and good works. For years its cheerful giving has helped along the work of missions both in the home and foreign field.

Under the efficient teaching of the pastor, Rev. J. A. Hoffheins, D.D., the people have been made alive to the demands upon the Church for strong, aggressive movements against the powers of darkness at home and abroad. It is doubtful whether there is a congregation in the Church that has advanced more rapidly in the duty and privilege of giving to the Lord's cause. They have done well. Let them continue to do well, and the Christ-spirit will enlarge their hearts and lead them to do still more for the glory of God. As in the past they themselves have been watered by watering others, so may it continue to be in the future, in fuller measure, in fuller consecration to the service of the Lord of the harvest.

Roanoke and Basic City, Va.

BY THE MISSIONARY.

SUNDAY, February 1st, 1891, is a day that forms an epoch in the Reformed Church in the city of Roanoke, Va. On that day a small number gathered both morning and evening in a third story hall to engage in the worship of God. For a long time without their own Church, these faithful few came with feelings of gratitude. The outlook was so encouraging that each one went home feeling that it was an established fact that ere long we would have an organized congregation in this growing city of over 20,000 people.

But a few years ago this was the straggling village of Big Lick, containing some four hundred people. To-day she is forging ahead at a rapid rate, with her shops and mills bidding fair to maintain her growth. Although late on the ground, yet there is so much to be done in taking care of the spiritual wants of the people that we as a Church have a good opening. Enough members have already been found to form a congregation; and the prospects are that many more will be found when once the work is fairly under way. Worshiping in a hall will be a great drawback to growth; but it is hoped that ere long the way will be opened by which a home of their own can be secured.

To get a suitable lot at a reasonable figure, will be the first difficult problem for this new enterprise to solve. As many of the people here are from

Pennsylvania and Maryland, the Reformed Church is not unknown to them. This fact makes the work much easier, and augurs well for the success of the mission.

Amid his arduous work the missionary asks that he be remembered at the throne of grace, that the great Head of the Church bless his labors.

Basic City, a new town lying at the junction of the Shenandoah Valley and the Chesapeake and Ohio Railroads, is another point which Rev. Lewis Reiter has in care. This place is not yet one year old, but it has shown a great deal of energy in the way of pushing forward various industries. People are gathering here from all parts of the country, and among them are found about a dozen members of the Reformed Church.

At a meeting held in January, it was decided to secure, if possible, a lot upon which to build. A committee was appointed to look after the matter, and it is hoped that at an early day the lot will be secured.

As the pastor can give them service but once a month, it was decided to go ahead at once to organize a Sunday-school wherein all could labor, and by this means be the better fitted to push foward the project of organizing a church.

Basic City being a new town, it is impossible to tell what will be the outcome. At present all looks fair and promising, and church work is much needed. The Presbyterians are the only ones at present holding regular service. The Reformed Church, thus coming in second, has an advantage of being among the first on the ground. The material is excellent for a good nucleus, and we pray God's blessing to rest upon the work that it may grow to be a strong and vigorous church.

A Puzzling Question.

THE EASTER GREETING of the Board to the Sunday-schools was a neat little four-page tract, nicely arranged and printed, containing a number of facts which our young people need to know, and asking for the Easter offerings for Home Missions (which to a great extent has become the custom of late years).

A sample copy of the Greeting was sent to each of 250 pastors in the two Synods, with the request that he by return mail inform the Superintendent how many copies should be sent for free distribution.

To these 250 circular letters less than 40 replies were received, and many of these at a late date, so that only 6,000 copies of the Greeting were sent out to 33 pastors.

Now the puzzling question is, why did so few pastors reply? Why were so few Greetings ordered? The Greeting was sent without cost to the pastors, and no condition was attached, not even the lifting of a collection (though it was implied). The Board is glad to have its work brought to the attention of our children, even if no offerings are brought; and this little tract would have been useful even for future use or reference, and in any case would have brought forth some fruit.

Now, what is one to think? What conclusion should be drawn? And please keep in mind also that this is not the first experience of the kind.

Is it any wonder that one doubts the zeal and earnestness of brethren? The appeal did not reach the children, not even the officers, but only the pastors; and if tnese do not use the helps that are freely offered for advancing the work, what can we expect from the people and especially from the children? After thinking

much over this puzzling question, it seems best not to set down the answer in plainer terms. A. C. W.

Pledges for "Tens."

Previously reported, to January 25, 1891	31
Henry M. Schmuck, Hanover, Pa.	1
Miss Mary Forney, Hanover, Pa.	1
Rev. and Mrs. A. T. G. Apple, Washington, D. C.	1
Mrs. Adaline F. Gast, Lancaster, Pa.	1
Rev. A. R. Bartholomew, Pottsville, Pa.	1
Congregation, Catasauqua, Pa.	1½
Elders Brown and Dunkle, Lewisburg, Pa.	1
Rev. D. M. Wolf, Spring Mills, Pa.	1
One who gives the tenth	2
Dr. B. F. Boyer, Springtown, Pa.	½
Astoria, Ore., Mission and Missionary	1
Grace Mission, Washington, D. C.	1
Total to March 5, 1891	44

A. C. W.

The First Fruits.

ONE of the unexpected pleasures of the month past was receiving a "ten" from the youngest and perhaps the weakest mission on our roll.

Rev. J. G. Schmid, of Astoria, Oregon, writes: "I lifted a collection and thought I would make a 'ten' and send it to you as a *first fruits*.

"From Stella mission	$3.50
From Astoria mission	2.75
From the missionary family	3.75
	$10.00"

Is there not here a lesson of love and sacrifice? If this can be done in great poverty, why is it not done amid comforts and even wealth?

A. W. C.

Washington, D. C.

THE Missionary Society of Grace Mission, Washington, D. C., had an enthusiastic meeting Sunday evening, Feb. 1st. The church was crowded, and the consciousness of the people was quickened and deepened in the great work in which they are blessed and are blessing others. Appropriate and stirring addresses were made by Messrs. Naly, Kershner and Irvine, of the Franklin and Marshall Mandolin and Glee Clubs. We are glad to note that the young gentlemen composing these clubs have won golden opinions both in the Capital and at other places which they have visited. Their superior musical entertainments evince talents of a high order. It is gratifying, too, to know that at least some of them are filled with enthusiasm for the cause of missions, and that they are able to communicate it to a missionary meeting as they did at Washington.

—The Executive Council of the Bi-synodic Board will hold its quarterly meeting in Emmanuel's Reformed church, Hanover, Pa., April 6, 1891, at 2 P.M.

— The first payments on our Church-building Funds are beginning to come into the treasury of the Bi-synodic Board. Lately $150 from the mission in East Baltimore, and $100 from that in Northwest Baltimore were paid. So the plan works.

—Rev. J. H. Buser, our missionary in Leighton, Ia., wrote, Feb. 2d: "Twenty-eight were received into our membership yesterday, most of them from the Sunday-school;" and one week later he wrote: "Ten more received yesterday. In one year the mission has doubled its numbers. To God be all the praise."

—Worthy of special mention are several facts related at the sixteenth annisary of St. Luke's mission Sunday-school, Lancaster, Pa.: 1) from 42 scholars it has become 405; 2) the total offerings for the year, including all collections, amounts to $309.25, all coming from poor families; 3) present every Sunday in the year, 22; 4) and three have been present every Sunday for four years.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—It is with feelings of gladness and profound thankfulness that we announce to our readers that the receipts for the month of February amount to $2,855.71. Much of this has been called forth in response to the "Missionaries' Appeal." The weight of anxiety will by this response be largely lifted from the minds and hearts of the Board. Accepting it as an assurance that the Church is willing to sustain our prospering foreign work, the Board can act with less timidity in making the appropriations for the coming year.

—We fondly hope for a continuance of this increased liberality. We look for many, may we not say very many more, similar responses to the "Appeal." We are fully aware that not all our ministers have read it to their congregations, and afforded them an opportunity to lay their offerings upon the Altar of the Lord. Brethren, we beg of you, in the Master's name, do not neglect to do this "Unto Me."

—A few weeks ago we wrote a ministerial brother proposing to visit his charge in the interest of foreign missions. He replied, "Come, but my charge is in an unfavorable condition for large success just at this time. We have been repairing our church, and anticipate a heavy debt. Besides, in other respects our condition is not favorable. But," he added, "will it be any better a year hence? Every charge has its burdens and complications, and if all were to wait until all home work is disposed of, and out of the way, our foreign work would totally collapse." We visited his congregations. The amount he anticipated was small; but his heart was made glad by finding the response of his people to be largely in excess of his expectations. As the result of recent observations, we unhesitatingly affirm that even though a congregation has recently been called upon for contributions, and even large ones, if the pastor will earnestly lay before the people the condition and pressing wants of the work, and afford to the willing ones an opportunity, they will contribute more largely than he may fear. Only try it.

—When visiting one of our ministers quite recently, he told us of his method of securing contributions for church work. He provides himself with a number of boxes (spool boxes will answer very well), cuts a slot in each one, and secures the lid by pasting on a strip of paper. He gives each member or family one of these, with the request that they drop in from time to time their pennies and nickels and dimes as they find it convenient. At stated times he calls upon his people and receives the contents of their savings boxes. The result has been, that three times as much is contributed as would be, did he rely upon special collections. This demonstrates the advantage of some system.

—We have just returned from a visit to our Carlisle, Pa., congregation, and a most delightful visit it was. Dr. Kremer had anticipated our visit, by presenting to his people the cause of foreign missions, and informed them that the Secretary of the Board would be with them the following Sunday, when they would be

asked to make a contribution. Instead, however, of a plate collection, he had provided himself with paper and lead-pencils, which, after the discourse, he placed in the hands of his officers, who passed from pew to pew to receive the subscriptions of the members. He expressed the hope, before service, that the contributions of the congregation and the Sunday-school would reach the sum of fifty dollars. But how can we describe the joy of his righteous soul when, after adding the plate collection of the evening service to that of the morning and the Sunday-school, the sum was found to be about $105,—more than double what he had hoped for. The plan is a most effective one, as we learned long since in our pastoral experience. Its excellence consists in this, that under the inspiration of the address immediately preceding, some may feel moved to give more than they provided themselves with, when leaving their home.

—We have just returned from another extended tour of visiting our churches. In every instance where collections were taken, the amounts exceeded materially the expectations of the pastors. We were without exception most cordially received and entertained, for which we desire to return to the brethren our hearty thanks. In several instances we had no opportunity to meet the congregations. In these cases we presented the cause to the ministers, who promised to secure a contribution to our blessed work.

—We desire to call special attention to the excessive burdens which are pressing upon the two Misses Poorbaugh. What with their teaching six hours a day, the oppressive weight of housekeeping for over 40 persons, the management of the affairs of the school as a whole, their studies to master that most difficult language, and the social duties which call for their attention and tax their time, is it any wonder that they feel impelled to call most importunately for help? We would say to the women of our Church, you who know so much better than we men do, what is involved in the ceaseless round of housekeeping, with its unnumbered duties and demands,—how would any one or two of you like to undertake the duties and bear the burdens which are resting with almost crushing weight upon these two self-denying and devoted sisters? To attend to all these duties with full measure of efficiency is a physical impossibility; and the effects must be disastrous if this state of affairs is not speedily mended. But we rejoice to learn from our correspondence that relief is within sight; and we joyously expect that before many months another warm heart and another pair of helping hands will be associated with these sisters, to help them bear their burdens. The Board will have no trouble in carrying the work prosperously forward, if only the Church will furnish it the pecuniary means. In a letter from Miss Poorbaugh, under date January 27th, 1891, she informs us that the influenza (la grippe?) had broken out in the Girls' School. She says: "some of the cases have proved obstinate, and for two weeks the floor of the sick room has been so strewn with beds that it was impossible to pick one's way between except by walking on the beds. Sometimes I felt nearly distracted, and as we have a siege of the sort nearly every year, if not of one thing, then of another, I feel the necessity of asking for three or four single iron bedsteads." Is it any won-

der that that self-sacrificing soul, with her crushing weight of duty, should at times feel well-nigh distracted? We rejoice that our home women have about completed their provisions for sending out another worker for that school.

—"Little Kittie," as we are accustomed familiarly to speak of her, must be growing to be almost a little lady. As was to be expected, she is outstripping her aunts in acquiring the language—for a child will learn to speak a strange language sooner than an adult will. What a comfort and help about the house she must be to her aunts, saving them many a weary step, and bearing many a lighter burden, only those ladies who have a half-grown daughter or niece in their families, can tell. Her helpfulness will no doubt increase every year.

—There are three scholars in our Girls' School for whose support no provision is made, and whom Miss Poorbaugh cannot find it in her heart to turn away. Are there not three warm Christian hearts, or Missionary Societies, who will step forward and make these poor Japanese girls their beneficiaries, and thus enjoy the blessed spiritual luxury of contributing to the raising up of Christian wives and mothers in that religiously benighted land?

The Synod of the "Church of Christ in Japan."

THE meeting of this body in last December was a cardinal occasion in the life of its Church. Being previously without a strictly defined Constitution and Confession of Faith, it met in special session to receive and act upon the report of a committee appointed in May, 1889, to draft a formal Constitution and Confession of Faith.

As we have already learned, the Committee presented as its report on the Confession of Faith, the Articles now before the Presbyterian Church of England, and recommended their adoption as the ultimate standard of doctrine for the united Church of Christ in Japan. After the presentation of the Committee's report, a petition was read praying that the Apostles' Creed be substituted for the Creed proposed by the report. This petition was from the Bancho church in Tokio, the church which our Rev. J. P. Moore was instrumental in organizing while laboring in that city. One of the most prominent native ministers moved that the substitution prayed for be made, and that the Apostles' Creed be adopted as the avowed Creed of the Church. After a most earnest and excited debate, lasting two days and a half, a compromise was reached, by which was adopted with great unanimity the Apostles' Creed, prefaced with a brief statement in which was set forth the Tri-unity of the Godhead, the atonement, justification by faith, and the Holy Scriptures as inspired and as the supreme rule of faith and life. It was rightly felt that, having planted themselves upon the infallible base of the Christian faith, their Church would *grow* into the conscious apprehension of its contents, in the form of doctrine.

Rev. Schneder gives us the following description of the *personnel* of the Synod, which consisted of eighty-five members:

"Occupying the pews to the right and left of the pulpit are some half-a dozen leading missionaries, while a considerable number of others are scattered over the church, sitting with their Japanese brethren. Some of them wear the silvery crown of long and faithful service; for there are present such men as Hepburn, Thompson

and Ballagh who were among the very first to set foot upon the soil of Japan as missionaries. Among the Japanese brethren there are two or three old men; among them one who is sixty-eight and whose head is white. The rest are nearly all young men, hardly any being above forty. They look bright and active, and are exceedingly ready talkers. On the first day of the session, nearly every member is dressed in the conventional double-breasted black coat and white or black cravat, making possibly a more 'starchy' appearance than the missionaries. But as the session continues day after day, and grows tedious, these stiffer habiliments gradually but surely give way to the loose and more comfortable Japanese dress. Now and then, also, a brother, for a change, draws up his feet under him, and sits in Japanese style. There are among the members, men of considerable learning; three or four of whom have made the circuit of the globe. There are, of course, also Elders present. Some of these take part in the discussions, and say common-sense, practical things, while others are only aroused from their listlessness by some occasional witticism or hard hit."

It is God's Call.

IS it too much to hope that the request that accompanied the Appeal of our missionaries, which was sent to each of our ministers, to read it from the pulpit to each of his congregations and to ask them for a contribution, was, or speedily will be, complied with? Are there any of our pastors who have so little heart for the salvation of the heathen, as to throw aside that earnest Appeal unheeded? Some one will say, "It is all I can do to raise my Classical apportionments." Are you sure of that? Have you tried? We used at times to think so ourselves when we were in the pastoral work. Our apportionment was over a dollar a member, and yet we managed to make contributions to foreign missions. And you can too, with a little management. One brother writes us: "The repairing of the church will leave us a debt of $1,000 or $1,200. But will it be any better a year from now? No, I find every field has this or that home demand, and if you wait until all debts are paid, the cause of foreign missions will be dead." Another brother says: "Yes, I will at once make an effort in behalf of the cause —*a special effort.* Our congregation has of late years been distracted and greatly weakened; arrearages are to be made up, and repairs to church are urgently demanding attention. But the loudest call of all comes from the great Head of the Church, through our foreign missionaries, and that call must be heeded at once." Still another brother writes: "Please send me five copies of the Appeal. A committee of five has been appointed to canvass our congregation to solicit funds for foreign missions, and we would like to arm ourselves with a copy of the Appeal for each one of the committee."

Brethren, those of you who have hitherto done but little for this cause, those who have never yet made a contribution to this work—is not this a challenge from the *great Head of the Church?* Will the reasons which restrain you, bear the test of the Great Day? Will they then justify you in now withholding meat from the hungering souls for whom Christ died? Make the effort, brethren, in the face of all your seeming hindrances, and if you then fail (which you will not), your souls will be clear before God.

The Girls' School.

WE cull the following items, as of general interest, from a recent letter from Miss Lizzie R. Poorbaugh.

"Both my sister and myself feel that with the set of teachers we employ, we ought to have more than forty pupils. And yet as every school in the empire is 'shaky,' as I heard an old missionary say yesterday, we cannot expect a large number of girls at their own expense. There are several reasons for this. One, the general poverty of the people; another, lack of interest in female education; and another, the almost irresistible impulse to go to Tokyo for everything desirable. Circumstances are such, that we cannot afford to take pupils at a less expense than the Tokyo schools; rent being the one item that is less expensive here than there. So that for girls able to support themselves, it is cheaper to go to the older larger schools in Tokyo than to stay here."

In answer to an application by the Ladies' Missionary Society of Heidelberg Reformed Church, Philadelphia, for a pupil of the school as a beneficiary, she writes:

"I have the girl now for the Heidelberg Missionary Society of Philadelphia. In fact, I have four girls. One from the next term and three since the close of last year, for whose support no provision was made; but I did not feel that I could turn them away. The girl I mean for the Philadelphia friends is Miyamoto Mura (the last is the Christian name), aged 17. . . . . O Mura has been in the school since the first day of its existence, at her own expense up to the beginning of this year. . . . Her father . . . lost all his worldly possessions, so that he felt he could not keep his daughter in school any longer. But she, from being a banker's daughter, was willing to take the place of the lowest servant in the school, if by so doing she could remain. Of course that is impossible. If she gave her whole time to servants' work, she could earn only a small portion of her expenses and would have no time at all for her studies; so I took her as a supported pupil. During this time she has crocheted all manner of things trying to eke out her expenses, but it amounts to so little. . . . She is a good girl; a very faithful, loving girl of sound Christian principles, and an excellent worker in church and Sunday-school."

In speaking of the heavy tax there is upon her time, while she does not wish to complain, she says:

"I think you will understand that though it is no great matter to teach six hours a day, it is pretty hard to do that and keep house for forty or more people; at the same time also trying (only trying, not succeeding) to acquire a knowledge of a foreign language in which to do the teaching."

In another connection, in speaking of the acquisition of the language by her sister, she writes:

"She gives a good deal of time to the language, for we both feel that one of us must get it, or rather the two of us together. For while I find it easier to speak, she is better able to understand what others say. So that we are a sort of modern Jack and Jill, while Kittie's tongue runs quite ahead of either of us. Often it is impossible to say whether it is Kittie or the girls we hear."

Speaking of the prospect of their speedy reinforcement by the coming of another lady teacher, she says:

"I hope that lady may soon be on the ground. Some one is much needed to look after the girls who leave school. A great many come in for six months or a year and then leave, while

they still retain an interest in the school, coming back on occasions of interest to visit us. A great deal of good might be done if one of us could represent the school in visiting those girls at their homes, even when they remove to neighboring towns. But it is out of the question for my sister and myself to do very much in that way."

Letter from Mrs. Schneder.

SENDAI, JAPAN, Jan. 5, 1891.

Dear friends in Christ:—Christmas is now over, and I know you would all like to know what kind of a Christmas we spent in this far-off land. First of all, I regret to say that the boxes you sent us, my dear friends, have not reached us yet, and if this piece of news makes you feel as it did me the day before Christmas, you must feel very much disappointed. I did not give up hope until the last minute, but it was in vain. What was I to do? The church we had decorated beautifully, but nothing to put on the Christmas-tree. So I had a few of the church members and my helper to come to our house and we made 375 bags and filled them with candy and cake. My helper and I also made 75 large handkerchiefs of the calico I received out of a box sent by Rev. Ferner's people and others. The bags of cake and candy, the handkerchiefs and a few presents the members gave each other, made our tree look very pretty. The tree was lighted with Japanese candles, red and white, which helped to make it look much more beautiful. When I told the scholars that the boxes had not yet arrived from America with their Christmas presents, they all looked very much disappointed. But their little faces became much brighter and they showed much joy when I told them that they would receive their presents when the boxes should arrive. So they all enjoyed their Christmas very much, thinking all the while that they were going to receive their gifts later.

A number of scholars also received hymn-books for not missing a Sunday. This year I have offered Bibles to those not missing a Sunday. The money that I am spending for these Bibles and hymn-books was contributed by a former Sunday-school class of mine in St. Stephen's Sunday-school, Reading, Pa., consisting of ten dear little girls. They raised the money themselves, and surprised me very much. It gave me great joy to know that they have not forgotten me, and that they are trying to assist me in this great work.

The children all sang beautifully and recited well. At our Aramachi Sunday-school we had a happy Christmas, too. The programme of exercises was much the same as at the main Sunday-school.

One of our little boys who sang very beautifully last Christmas was not with us this Christmas. He was called to the better world last summer, and we believe that our Sunday-school has now at least one representative in heaven. He was a bright boy about twelve years of age, the son of Mr. Hoy's and Mr. Schneder's faithful teacher.

Our Sunday-schools have increased some in membership during the year, especially the Aramachi Sunday-school. The cards that many friends have sent me are doing a good work. It may be well to add here that my cards are nearly exhausted, and I must ask you again to send me cards.

I visited the Girls' School on Christmas evening. They had a lovely tree, and the girls sang beautifully. Mr. and Mrs. Hoy also celebrated Christmas at several places where they

have Sunday-schools. I want to say, too, that I had a Christmas-tree for my dear little daughter, Mary, who is now nine months of age. Though so young she took a manifest delight in it, and many friends were in to see the tree and to rejoice with her.

I want to say, before closing, that you need not feel so much disappointed after all. You can feel as happy as I over the fact that we will certainly have gifts for next Christmas. Now, I would suggest, since there will be enough things for next Christmas, that you would, next Christmas, or soon after, send on other boxes for the following Christmas. Then they would be sure to reach us in time. The ships are so slow and uncertain. I think, too, it would suit you all much better to send a box in midwinter than to send it in August or September.

Thanking you all for your kind help in our precious work, I remain

Your friend,

ANNA M. SCHNEDER.

Christmas at Sendai.

SENDAI, JAPAN, Dec. 29, 1890.

Dear Christian friends:—How we wish you all could have spent Christmas with us at Sendai!

The twenty-fourth was cloudy and damp, so we feared Christmas day would be rainy; but during the night a high wind arose and cleared the skies, and Christmas day was clear and cold, with now and then a little snow squall.

We have had remarkable weather this winter, so warm that the flies are still as plentiful as in June.

Before five o'clock on Christmas morning some of the school girls were up to wish us a "Merry Christmas," and so began the day so full of joy and gladness.

At nine o'clock we had a tree in our house for a number of poor people and some of the missionary children. The tree looked quite gay, decked out with cakes, cards and toys for the children; and around the base of the tree were substantial presents for the older people.

The little ones were delighted with the tree. Little Mary Schneder enjoyed it as much as the rest. She would laugh and swing her little arms and then look to see if her mamma was enjoying it also. Even our own dear baby was attracted by the bright colors, and opened his blue eyes wide, and smiled as if he knew what was going on.

We had an unusually pleasant Christmas, for which we would say many thanks to the First Reformed Sunday-school of Harrisburg, and to several Societies in Western Pennsylvania, that sent things through Rev. Ferner. From the former we received one hundred and fifty yards of flannel for our Naga Machi Sunday-school. Nearly all of this, with the help of two Japanese women, we made up into under-garments.

This Sunday-school is composed principally of very poor children, many of whom come to school with only a thin, ragged calico gown to cover their poor little limbs. As we gave out the garments, the children looked so happy we wished very much the dear friends who sent the flannel could see for themselves how much good their gift was doing.

We had a nice little service with the children. A number of little ones repeated psalms, others recited verses relating to the birth of Christ, and one little girl wrote and read a short essay on "Why we celebrate Christmas." This service was held late in the afternoon. It gets dark soon

after four o'clock, so we had the tree lighted up. It looked very pretty and delighted the children so much they forgot to talk for quite a while. This school numbers now about one hundred and forty.

Naga Machi is a hard place for Christian work, as the parents are against us; but we hope little by little to teach the children the great love of the Saviour, and by-and-by the parents will come also.

We were very much pleased at a little incident that happened the first Sunday after Christmas. A large festival being held in Sendai, a young girl about twelve years old wanted to attend with some of her friends, but her parents told her she had better go to Sunday-school. This is very encouraging, coming from people who have always been bitter towards the Christian religion.

Sunday is a busy day for Mr. Hoy. He has the oversight of four Sunday-schools. Twice a month he goes to Naga Machi and to Masuda, and the other Sundays he spends at Shiroishi and Miya.

I was much disappointed that I could not go with him to all these places to hold Christmas service, but as baby Willie had a cold we feared to have him out so much. Japanese houses are cold; and with nothing but little fire-boxes to give out heat, we thought the risk would be too great.

For the presents for the three country schools we thank the friends in western Pennsylvania. The splendid box of flannels, calico, quilts and dolls that they sent was divided among our missionaries, and in our share we found presents for all our scholars. The Japanese never carry anything without first wrapping it up in a cloth; so we cut all the calico up into squares, or "furushiki," as the Japanese call them; of these we had sixty-one. Out of the flannel we made forty-five pairs of leggins; and with the dolls we had a nice basketful of presents.

The children everywhere were so much pleased, that we felt fully repaid for the trouble we had; and we feel sure the friends who sent the goods will feel glad they did a good work.

The Sunday-school cards sent us last winter are nearly all used. We would be very glad to receive some more. The children like the cards. We think they are quite a help in our work.

Yours in the Lord,

MARY B. AULT HOY.

Read it for Yourselves.

Although a copy of the following appeal has been sent to every minister of our Church, with the request that each one read it from the pulpit to his several congregations, yet we deem it wise to publish it in the MISSIONARY GUARDIAN, that its readers may have a full opportunity of familiarizing themselves with and reflecting upon its contents.

We are well persuaded that the leading cause of the apathy which has for the last year or two characterized our membership, on the great cause of foreign missions, is the want of information as to its progress and its wants.

We beg our readers not to content themselves with the general impression they may have received from having heard this Appeal read from the pulpit, but to read it for themselves, that they may, as it were, hear the missionaries themselves plead the cause for which they are laboring, and

to which they have consecrated their lives, and in the service of which they are called to suffer so sadly in consequence of the neglect of their fellow-Christians at home. Brethren, read it in your closets, read it in your families, that it may quicken you to solemn thought, and set you to praying that you may be inspired with the knowledge of what our blessed Saviour would have you *personally* to do.

An Appeal.

The Missionaries of the Reformed Church in the United States to Japan are alarmed at the fact that the Board of Foreign Missions has not been able for some time to meet the necessary expenses of our work. We are aware that a debt of $5,000 has been incurred on the responsibility of individual members of the Board; and that unless the income for Foreign Missions is increased, and prompt means of relief taken, they will be obliged to incur an additional debt, or else we and our work must greatly suffer.

As to ourselves, unless we receive our personal support promptly, we are placed under circumstances of difficulty and of the greatest embarrassment. We are strangers in a strange and foreign land. We dare not look for sympathy and aid to those around us, for they are not in a position to help us; and, besides, they have no sympathy with us, because we are foreigners and the representatives of a religion they despise. The business men in the open ports as a rule have no sympathy with missionaries, so that in times of distress we could not look to them for aid. And as for the other missions operating in Japan, they are supposed to care only for their own members, and that is about all they can do.

We cannot, even if we would, engage in other business as a means of support. We are aliens in Japan, and as such are entirely dependent upon the Church at home which has sent us here; and if its support fails us, then we are not only embarrassed, but exposed to great suffering. But it is not for ourselves alone and for our families, but also for the work and its proper maintenance that we plead. This work which has already cost the Church so much money, and the missionaries so much labor and anxiety, must be promptly supported or else go down. If in the last five years our work has grown to the extent of requiring more missionaries and more money to maintain it, this would seem to be the best indication that it has not been a failure, and is the best reason why it should be supported with renewed zeal and still greater liberality on the part of the Church. In its present form and dimensions it is the outcome of a policy conscientiously adopted as the best under all the circumstances. And the blessing of the Lord upon the labors of His servants has fully demonstrated the wisdom of our policy. Shall this successful and highly encouraging work be properly maintained? is a question which addresses itself to every member of the Reformed Church. There is, there can be, no alternative. The work in its present form and dimensions must either be maintained or it is doomed; and we, your missionaries, so far as our influence and prestige go, are doomed with it.

We feel that we have reached a crisis, and that unless the whole Church comes up promptly to the aid of our Board, so that liberal contributions flow into the foreign treasury, no one can calculate the harm that will be

done. And the reproach that will fall upon the Church, in consequence, will be very great. Is there any just reason for the present state of things? Can any one justly claim that it is a want of ability on the part of the Church? Is not our large and growing Church, with her more than two hundred thousand members, abundantly able to sustain us?

To ask the question is to answer it. We appeal, therefore, to the Church at large. We appeal to every pastor and to each individual member, whether male or female. We beseech you in the name of the great Head of the Church who said, "Go ye into all the world and preach the gospel to every creature." We beseech you in the name of our holy religion, which is not only a *home*, but likewise a *foreign missionary religion*, that you come up to the speedy help of this work of the Lord. The Church at home and the Mission on the field have all the encouragement that success brings with it. Once more, "*Let every one do something for the Japan Mission, and do it speedily.*" We suggest that a day be appointed when in every Church and Sunday-school a collection be taken, the money to be used for the relief of the Board in its present embarrassment.

(Signed):

J. P. MOORE,
W. E. HOY,
D. B. SCHNEDER,
LIZZIE R. POORBAUGH,
EMMA F. POORBAUGH.

Sendai, Japan.

The Japanese Mail says that "in the whole of Tōkyō there is not a house with any pretensions to respectability that does not at New Year receive and give away one or more salmon. These fish are taken in immense quantities in the waters of Hokkaido, the great northern island. They come in such numbers as to cut off their own retreat, and the nets take hundreds and even thousands at a haul. These salmon are from two to three feet long, and weigh from ten to eighteen pounds. It is said that in the latter part of December the daily sales of salmon at Tōkyō average about 300,000 fish.

—Our late mails brought us quite a little handful of letters from our missionaries and their wives. Three of them are descriptive of their several Christmas festivals. These were written by Mrs. Hoy, Mrs. Schneder and Miss Lizzie Poorbaugh. The first two will be found in this number of the GUARDIAN, the last we have given to the Church papers. We bespeak a careful reading of them all. They are very interesting. Oh, what a merry, happy time those dusky Japanese children must have had, in singing their hymns, in reciting and reading their selections and dialogues, in listening to the earnest addresses pointing them to the Christ child, and not the least in receiving the presents which had been provided for them! But there was one cloud overshadowed them all, a cloud of disappointment. A large share of the Christmas presents provided by sympathizing hearts in the home Church, and promised the children by their teachers, failed to reach them. The teachers were, no doubt, as much disappointed as the children, for Mrs. Schneder says she still hoped on for their arrival even to Christmas eve. But some of them had arrived, and these were distributed among the several schools.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

Responsibility for Others.

MAN is an accountable being, and must give back to his Creator an account of the discharge of his duty. His duties are various, and are directed not only toward God and self, but also toward his fellow-man. Men are often precise and exact in the performance of the first two classes of duty, but forget or ignore the equally important one of serving their fellow-men. The command, "Thou shalt love thy neighbor as thyself," is as binding as the first clause of the precept "Thou shalt love the Lord thy God with all thy heart." Nor is it enough that we regard the wants of those who are near to us; of those whom we see and know, it must be remembered that all mankind are kin, and each one has a claim on the interest and care of all the rest. The heathen are no less our brethren than are our nearer neighbors and countrymen; and our duties to them are as binding as any that we have. Closing the eyes to a plain duty does not take away the accountability which God has laid upon us.

Many people excuse themselves from responsibility for the heathen because they cannot go in person to carry the heavenly message. They permit those who do go to bear all the responsibility and burden of their labors and sacrifices. But the simple fact of their not being able to respond personally to the command, "Go ye and teach all nations," is no reason why they should not do what does lie in their power. It is a necessity that money be raised to carry out all such enterprises; and how much easier to deny one's self, if need be, in order to contribute to the expenses of those who do go, than to leave kindred and friends, home comforts and conveniences, and to brave the uncongenial climate and the unaccustomed manner of living in the life of a foreign missionary. Well for us it is that some do have such a spirit of obedience that they leave all and follow in Christ's footsteps. But their responsibility to God is no greater than that of those who stay at home. If all yielded equal obedience there would be no lack of funds in our treasury, for all would respond according to their means and circumstances, all by their prayers and influence, and there would be no indifferent ones in the Church.

Many people have an idea that the subject of missions is a matter of taste, and that if they avow their indifference to the subject, there is nothing more to be expected from them. But is this true? The command, "Make disciples of all nations," is positive, and not conditioned upon any desires, tastes or interests men may have. It is vastly more important that God's children manifest obedience, than that they evince taste and interest. When the hearts of Christian men are really possessed by the Spirit of God, it will drive out all that hinders implicit obedience; the will of God will become that of the child of God, not only consenting to all that He directs, but co-operating with the Spirit to the fulfillment of His commands.

How greatly is the responsibility of the Church increased, now that so many of the heathen are pleading for the Bread of Life! How can such calls be disregarded? Look at Japan, where the indications are that the Christianization of that country must take place soon, if at all. In the last few years great numbers of infidel books

have been sent into their midst; and the result is that unbelief and skepticism have sprung up, and are waging a warfare with the truth which has so recently gained a footing. The contest is undecided as yet, and meanwhile India and China are watching the battle with a great deal of interest. The decision of Japan will greatly influence that of the other countries.

How, then, must we secure the salvation of Japan, or at least be clear of responsibility for her? By our hearty, continuous prayers for her, and by our earnest efforts to carry on the work of Christian teaching; by enlarging the work there, that it shall embrace larger numbers of those taught; and that we throw more earnestness into all our work and entreaties for Japan; for not until we have done our utmost will our responsibilities for her cease.

It is only when we have done our utmost in the threefold duties of man that we may rest in the comforting assurance that we are really the children of God, and are following in the footsteps of our great Exemplar.

S. G. K.

Parsonages in Missions.

ONE of our missionaries who writes from experience, sends the following:—

"What is the need of a mission congregation having a parsonage?" "Why don't they wait till they get to be self-supporting?" Such questions are often asked by persons before they take a second thought, and yet if you will but stop to think, there is no way in which a mission congregation can be helped on to self-support better than by being allowed to work up a parsonage fund and to build. There are few towns in which a parsonage would not save $150 yearly rent—and in some of our cities $400 could be thus saved; and, as a consequence, just so much less aid would be needed from the Board. In fact, our missions should not only be *allowed* to erect parsonages, but the Church should encourage them and help them financially. It could profitably be made a department of the mission work along with church-building. Or to put the case a little differently, suppose the Church were to invest funds in building houses, one at each mission station, and would rent these houses, would it not, from a business point of view, be a paying investment? Many men are making money in this very way. And does not the Church virtually reap the benefit of house rent when she builds a parsonage in a mission and by so doing places the mission in a position to need less appropriation? We are not arguing that the Church should go into the real estate business. We only mean, by putting the matter in an extreme light, to show that there is no need to wait for a mission to become self-supporting to have a parsonage, that on the other hand there is need of a parsonage as early as possible, and that in helping any of our missions to a parsonage, church people are not helping the individual mission so much as they are helping the Church at large.

In the Episcopal Church.

THE brethren in the Episcopal Church, though very conservative, seem not to be afraid to have the sisters do some public work.

At the annual meeting of the Hartford (Conn.) branch of the Junior Auxiliary to the Board of Missions, a lady presided at the business meeting; ladies read reports from the Societies; Miss Beach, Corresponding Secretary of the Connecticut

branch of the Woman's Auxiliary talked to the children; another lady secretary gave them an inspiring address, and luncheon was followed by addresses by Rev. Dr. Langford, General Secretary, and the "all-around missionary," Miss Carter.

An Important Convention.

SUNDAY-SCHOOL conventions, church-work conventions and missionary conventions are common things; but a church-building convention is a new thing.

Such a convention was lately held in Marshallville, Ohio, under the direction of the Church-building Board of Ohio Synod.

The following subjects were discussed:

The relation of church-building to missions; the history of this work in our Church and in other Churches; church-building in cities; mission chapels more needed than churches.

Such a convention is not only a sign of the times, but surely also must be of great account, for few of our people know the importance of this interest.

A Quick Way Out.

AT a late meeting of the Society of Christian Workers, First Church of Greensburg, Pa., $22.50 was voted for Sioux City, Ia., and $50 toward another lady teacher in Japan; but as not enough of money was in the treasury, a motion was made to raise the balance by an immediate special collection, "and in less time than it takes to write this, the $16 were raised," says a member, and she adds: "This is not the first collection of the kind taken by this Society with similar results, showing what may be done if there is but the inclination."

For April.

Bible Reading: Christ's command, "Go."

Subject for Prayer: That more laborers may be made willing.

Lesson Study: India.

Executive Committee W. M. S. Eastern Synod.

THIS body met at the call of the president, February 26, 1891, in Myerstown, Pa. There was a larger attendance of members on this occasion than heretofore.

Many questions having been asked concerning the distribution of the published addresses made at the meeting of the Society held at Lebanon in June last, the Corresponding Secretary was directed to secure those intended for the Society of the Eastern Synod, and divide and send them to the presidents of Classical societies, so that they may be distributed before the annual meetings of these Societies. In those Classes having no woman's organization, the pamphlets shall be placed for distribution in the hands of some lady interested in missions.

The custom of some of the Classical Societies, of reporting at the annual meetings moneys which do not properly belong to the Woman's Societies and which never pass through any of their treasuries, was discussed at some length, and the Treasurer of the Synodical Society was directed to send to each president of a Classical Society a request to report only those moneys that pass through the treasuries of Woman's Classical Societies. It was resolved that all moneys to be paid by Classical Societies toward the $700 assumed by the Society of Eastern Synod, be paid into the treasury of Synod's Society not later than September 30, 1891.

All presidents of Classical Societies

were recommended to work up the subscription list of the MISSIONARY GUARDIAN to the best of their ability.

A communication from the Woman's Union Missionary Society of the Reformed Churches in Harrisburg, earnestly inviting the W. M. S. Eastern Synod to hold its annual meeting in Harrisburg, October 23, 1891, was received and gratefully accepted.

The Recording Secretaryship, made vacant by the removal of Mrs. Dotterer to a distant State, and Miss Graeff, elected at the last regular meeting of the Society having declined to serve, was filled by the election of Mrs. A. C. Morey, Boyertown, Pa. After the transaction of routine business, the minutes were read, corrected and adopted, and the committee adjourned.

MRS. MOSSER,
Secretary, *pro tem.*

Income for February.

THE various treasurers report the income for February as follows:

General Synod's Board.

	$
Missions	$458
Church-building	0
Hungarian Work	28
Harbor Mission	0

The Bi-synodic Board.

Missions	$1138
Church-building	214

Board of Foreign Missions.

For the general work	$2856

—The Bible Reading and topic for study and prayer for each month, as they will appear during 1891, were prepared by one of our missionaries. Only the subjects are given, and members will select their own passages. One topic for reading, and one leading thought for prayer throughout the whole Church—must it not be full of good?

—The W. M. S. of Philadelphia Classis, at its late meeting in Philadelphia, found that $92 more had been paid toward their Church-building Fund, leaving less than $60 yet to make up. To the Girls' School at Sendai, Japan, $5 were voted, and some help was given to Messiah mission, Philadelphia.

—The editor is grateful for a number of congregational papers sent him, some regularly, others occasionally; some from the missions and others from the older churches.

—A correspondent says: Mrs. C. T. Barnhart, treasurer of the W. M. S. of Pittsburgh Synod, has received from the Missionary Society of Mt. Pleasant, Pa., $30, *i. e.* $10 for Sioux City, Ia., $10 toward another lady teacher in Japan and $10 for the general work there. This is the first Society that has sent money for the three departments of our work.

—The editor spent a Sunday in February in Emmanuel's Church, Hanover, Pa., whose Missionary Society pays $300 a year toward Christ mission, Baltimore, Md., and where every Sunday-school class has a box for Lenten offerings.

—The editor endorses every line of Superintendent Fouse's sharp article on "A New Policy." The Bi-synodic Board has for some years urged and followed all the lines named.

—By a singular oversight the income for January was omitted from the March issue, and cannot now be given.

—Children, do you like the Children's Page? Perhaps you will write and tell me what you think of it, what you are doing for missions, how you are earning your offerings, and what you hear about missions in your Sunday-school.

THE CHILDREN'S PAGE.

Recitation for a "Willing Worker."

BY MRS. E. H. HOWE.

Of "Willing Workers" I am one,
And I've learned this simple rhyme,
To show you what a privilege
It is to give a dime;
To tell around this grand old world,
That people all may know
How Jesus came to save mankind,
Because He loves them so.

Now here within our native land
A call comes loud and clear,
From North and South, from East and West,
We little folks must hear!
Come let us join our willing hearts,
And work with willing hands,
To aid our Church to freely send
The Gospel to all lands!

*

The Missionary Spirit.

BY ALICE M. EDDY.

"WHATEVER the missionary spirit may be," said Bess, meditatively, "it's perfectly evident, Nina, that you and I haven't it."

"Well, I don't suppose that matters particularly, does it?" replied Nina, opening her note-book.

"Yes, it does matter," said Bess.

Nina leaned back in her chair. closed her book, and resigned herself to her fate. She knew by experience that it would be of no use to begin study until Bess's mind was satisfied. It was a great pity that Annie Salter should have stopped in to invite them to attend the Mission Circle that afternoon; but now it could not be helped, and the only thing to be done was to let Bess do her thinking.

"Annie looked so bright," Bess went on, "and she asked us to go, just as if it was as nice a place as the Shakespeare class or the Symphony Concert. I don't see what she finds to enjoy in it."

"I'm sure I don't," said Nina. "It seems queer and out of place, somehow, for girls to be mixed up with missions. I think that belongs to older people, or to children. We have too many things to do. Besides, Annie Salter is a *very* good girl, I suppose, and you and I are not so remarkably good, Bess."

"Well, we are not so remarkably bad, either," replied Bess, candidly; "and we are members of the Church, too. I don't know why we shouldn't have the missionary spirit just as much as Annie and the other girls that go to the meetings, or the missionaries themselves, for that matter."

"The missionaries themselves! Why, Bess Howard!" cried Nina, shaking with laughter. "The idea of your talking as if we were the same kind of creatures they are! Fancy you or me presenting a class of cannibals with a dress-skirt and a brush and comb apiece, and then teaching them the Catechism, or holding meetings!"

Bess laughed a little, too, but went on undaunted. "They have missionaries that are no older than we are—Annie said so; and I don't suppose they are very unlike other American girls, for they've been brought up in the same country and have gone to the same schools, and all that. But I don't see how they could give everything up and go off to the ends of the earth to teach a lot of people that they don't know or care for. I couldn't have done so, I know, and neither could you, Nina Gray?"

"Well, don't I know it?" returned Nina, calmly. "I said we weren't especially good."

"But why aren't we? I'd like to know how they feel, and how the first missionaries felt. I mean to study it up and find out what the missionary spirit really is."

Nina caught at the suggestion. "All right. Do! and when you get

it all straightened you can tell me. There are the lives of the three Mrs. Judsons. Read them. They must have been crammed with the missionary spirit or they never would have all three married the same missionary. Mother has the book—a good-sized black one, with rather fine print; I'll bring it over to-morrow.

"I don't care one bit about the three Mrs. Judsons," responded Bess, with spirit; "and I wouldn't read it if there were three thousand of them. I want to know what started the first ones, and what makes girls willing to go now—not to read memoirs! and I *shall* find out, too; and if you want too know about it, you can ask me and I'll tell you what I've found.'

The end of it was, that Nina, running up to Bessie's room one day, found her crying over her Bible, and stopped short in sheer amazement.

"Why, Bess Howard! What on earth has happened?" she began; but something in the face that met her own, checked her words. Bessie's eyes shone bright and soft through her tears, and the color was coming and going in her cheeks.

"I've been looking for the missionary spirit," she said with a little smile.

"Oh—and you've found it!" said Nina slowly. "Well?"

"I remembered that the apostles were the first missionaries," said Bess, with the same bright, earnest look in her eyes, "and I tried to find out what *they* worked for; and I read the Acts, and all the Epistles, and I found out. I suppose I knew it, but I never saw it before, that everything they did was for the love of Christ and in the name of Christ, and so I thought the missionary spirit must be the spirit of Christ.

"Well," said Nina again, after a moment's pause.

"Well, I suppose I knew what the spirit of Christ was, but when I tried to put it into words I couldn't, and so I read the Gospel to find out. It makes such a difference—reading to find out things—and oh, Nina, it seems to me that the spirit of Christ is just the spirit of service. All the New Testament seems full of it now. 'He that is greatest among you, let him be your servant.' 'Love one another as I have loved you.' 'If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.' And then to think" —Bess was forgetting herself in her earnestness—"of how He went about caring for everybody, the sick ones and the mourners and the little children and the sinners, and how He spoke of bringing the other sheep that were not of that fold under His care, and how He said, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.' It was just the larger expression of all these commands to love and serve each other when He said, 'Go ye into all the world and preach the gospel to every creature,' and I don't see how any one can help caring about the way these words are obeyed for His sake! And to think how little I have understood it all!"

There was a long pause. Bess sat thinking about the grand words she had just read, and Nina turned to the window and stood looking out silently. Bessie's words had gone to her heart; but she was not a girl to show her deepest feelings on any subject. Only when her friend came and laid her hand on her shoulder as if she were afraid of having offended her, Nina said softly:

"Do you feel ashamed of yourself? So do I."

That was all. But there were two new members at the next meeting of the Mission Circle, and some days later Nina was discovered in the library so absorbed in the lives of the three Mrs. Judsons that her crewel work lay unheeded on the floor, and the kitten had gone comfortably to sleep in the very midst of the pile of papers that her mistress was preparing for the Shakespeare class.—*Advance.*

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

The Hungarians.

BY REV. JOHN PHILIP STEIN.

AS a renewed interest has recently been awakened in the Reformed Church in regard to the Hungarian race, whose native country lies in the central portion of Europe, and in view of the fact that the Board of the General Synod several months ago established a Hungarian Mission in the city of Cleveland,* among the diaspora of that nation, by appointing Rev. Gustav Jurany of Pa'pa, Hungary, to proclaim the Gospel to his countrymen in their native tongue and to organize them into Reformed churches, there is no doubt a strong desire on the part of many in the Church to receive further information concerning the history of this ancient race.

The Hungarians are known in their own language as Magyars. They sprang from a group of Tartaric races to which the Turks belong. They emigrated from their ancient seat in Central Asia, in the direction of the Ural Mountains; and, driven thence by warlike tribes, they took refuge in the region known as Moldavia, in the country of Roumania.

It is said that in the year 889 there were more than 40,000 families, counting 200,000 warriors, under the leadership of Almos, that left their ancestral home, and after many hard-fought battles arrived at the frontier of Pannonia which then contained several independent realms known as Great Moravia and the Slavo-Bulgarian kingdom of Zalan.

As the race at this period of its history was merging into an era of conquest, Arphad, the son of Almos, was made chief, who vigorously pressed the invasion, so that within ten years his sway extended from the Carpathian Mountains to Servia, and from the borders of Transylvania to the foot of the Styrian Mountains. A covenant was made with the leading warriors that the leadership was to remain with the descendants of Arphad as long as they should be faithful to the interests of the nation. The foundations then laid for the political organization of the realm have been during the lapse of time developed into that system of

* A mission will soon be established also in Pittsburgh, Pa.

municipal independence which has outlived the storms of nearly one thousand years. Notwithstanding the disastrous issue in 1849, when it was decreed that Hungary had forfeited its national constitution, the germs of future national greatness, which were planted during its earlier history, still remained.

It was under Stephen I, called the Pious, a descendant of the House of Arphad, who was crowned King of Hungary by Pope Sylvester II, that Christianity was introduced into the realm. So successful was he in this work that he received from the Pope the title of Rex Apostolicus. His kingdom was divided into ten bishoprics, and the appointments were filled with men of marked ability, so that the religious interests of the kingdom were developed to a high degree. In 1301 the rule passed into the hands of foreign families. For a season the nation was raised to the highest pinnacle of fame.

Science, industry and commerce were promoted in a remarkable manner. After this temporal prosperity, the realm had a varied history. The fiercest strifes manifested themselves among contending factions, which was very appropriately styled, "a protracted agony," and which may be regarded as the prelude to the loss of national independence.

In the great Peasant War, in 1490, Dozsa and his band were exterminated by the famous John Zapolya of Transylvania, and the whole of the peasantry was reduced to a state of serfdom. It was in this crisis of its national history that the dominion of Hungary passed over to the House of Hapsburg.

In 1529, when Lewis II. was King of Hungary, the great battle of Mohács was fought, with 25,000 Hungarians against the Sultan Soliman at the head of 200,000 Turks. The battle resulted in a disastrous defeat of the Hungarians. The king, seven bishops, many nobles and 20,000 men were among the slain.

In 1681, nearly a hundred and sixty years later, a second battle was fought at the same place, when the Turks were defeated by an Austro-Hungarian army under Charles of Lorraine. With these two battles we have the beginning and the end of the Turkish dominion in Hungary. The country at this period became indissolubly connected with the Austrian Empire, and the kings of the realm are the descendants of the House of Hapsburg.

The language of the Hungarians is the Magyar, and forms, with the Mogul, the group Uri, and belongs to the Finnic family. As to its syntax, the language is akin to the Turkish. Among its peculiar characteristics may be noted the fact that the Christian name occcupies the second place —as, for instance, Rev. Jurany Gustav. Although the language has been excluded from public life during eight centuries, there is still a literature extant that for richness in expression and classic beauty will bear comparison with that of the most civilized western nations. The poetry of Kisfaludy Vorosmaky, Petofi and Arany, says Toldy in his "Hand-book of Hungarian Literature," is worthy of being ranked with the best of other lands.

THE PRESENT STATUS OF HUNGARY.

Hungary is one of the two portions that constitute the Austro-Hungarian Empire. According to the fundamental law of the realm, the Emperors of Austria are the Kings of Hungary. Since 1867 Hungary, Croatia, Slavonia, Transylvania and the military

frontiers have constituted the kingdom of Hungary.

The ties that bind these countries together into one empire are the person of the common sovereign and the parliament, composed of one hundred and twenty members, one half of whom are supplied by either portion of the Empire. The kingdom of Hungary embraces 124,640 square miles, and its population was estimated, according to the census of 1880, to be no less than 15,610,719.

In Hungary proper about half of the soil is unproductive. One-third is arable land, one-fourth is wooded, one-fourth is in pasture and one-seventh is suitable for the culture of the vine.

EDUCATION.

In educational affairs Hungary has until lately been very backward. In 1871, out of 2,206,000 children of sufficient age, only 1,253,500 attended school.

According to the statistics, 47 per cent. of the men and 55 per cent. of the women in Hungary can neither read nor write, although the educational facilities are said to be liberal.

The University of Budapest has 52 ordinary, and 15 extraordinary professors, 38 privata docens and nearly 2500 students. There are Theological Seminaries for all the various confessions. Great efforts have been made of late to improve the educational status of the country. In consequence of this movement, the annual expenditures for education, which in 1868 aggregated 981,000 florins, were increased in 1872 to 2,764,000 florins.

In 1871 there were 900 new schools established, and 1,002 new school-buildings erected. There are no less than 14,000 primary schools and about 200 gymnasia.

The strength of the different denominations, according to the census of 1880, is as follows: Roman Catholics, 6,480,000; United Greeks, 1,487; Lutherans, 1,120,000; Reformed, 2,020,000; Greek Church, 1,960,000; Unitarians, 55,800; and Jews, 625,000, besides minor sects.

This paper will be followed by another on the fortunes of the Reformed Church in Hungary.

Mission Echoes.

THE new mission at Sharpsville, Pa., and the Baker mission in Kansas, both require pastors who can officiate in German and English. Ministers who can use both languages will find these interesting fields. Who is willing to go?

. . . . . .

We are pleased to say that the Second Special Church-building Fund of $500 for the use of General Synod's Board has been completed. It comes partly from the Miami and partly from the Eastern Ohio Classis. Let other Classes bestir themselves in order to help along this important and very necessary work.

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The First Reformed Church of Dayton, Ohio, under the pastoral care of Rev. W. A. Hale, D.D., has determined to start a mission in Miami City—a suburb of Dayton. A lot is to be purchased at once, and a chapel erected as speedily as possible. That will be practical missionary work and should not be delayed—as not a little has already been lost by delay. We confidently expect to hear of some practical work done in this direction before this appears in print. Other wealthy congregations might do a similar work in the cities in which they are located.

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For many long years the mission at Greenville, Ohio, was a "thorn in the

flesh" for the Miami Classis. Bad management and consequently an ugly debt greatly discouraged the people. By the aid of Classis the debt has been cancelled. The mission is now in good condition under the pastoral care of Bro. Ludwick. We confidently look for a self-supporting charge there before many years.

. . . . . .

We lately spent a day in the city of Springfield, Ohio, and had an opportunity to look about the city to some extent. It is a thriving place of some 32,000 people. We wondered why our English mission, started there a few years ago, was subsequently abandoned. Certainly as the strong Miami Classis lies all about this city, there must be many Reformed members who find a home here every year. Could not a mission be sustained in such a place? Would it not be well for Miami Classis to investigate this matter and see what can be done?

. . . . . .

The complaint comes from all parts of the land of hard times and scarcity of money among the people, caused by the partial failure of crops for the two seasons past. Notwithstanding this, the amounts given by the Church to the cause of missions greatly exceeds the sum given in other years, when harvests were abundant and money plenty among the people. This would seem to be a sign that our people are becoming more alive to the needs of the Church and more ready to respond to the calls for help. It is the evidence of a better understanding of the work of the Church, and, may we not say truly, of a stronger faith in Christ? And what may we not hope for when more abundant harvests shall be given to the husbandman? May we not then look for full treasuries and a greatly extended work for the Master?

. . . . . .

As the women of the Church are organizing Societies among themselves, and are helping to spread the Church by special efforts, the question sometimes arises in our mind as to what the men are doing? In the general Missionary Society the men are generally conspicuous by their absence. Whether you call these societies Women's Societies or general Societies, they are after all composed mostly of women. The question then arises here, What are the men doing? They furnish the money, one brother tells us. Very good; but even God never did a great work in this world for man's good with money only. He needs workmen and must have them. The missionary work needs all of God's children, men and women, as well as the children also.

Church Erection.

BY REV. JAMES H. STEELE.

THERE are words that associate with themselves a pleasure in their very utterance. The thought of life, growth, fruit, affords us a pleasant sensation like that of some favorite fragrant flower. To one who has the interests of Christ's kingdom at heart, every evidence of increased life and accomplishment brings its additional joy. Who does not rejoice in the increased interest and the laudable results in the cause of missions during the last quarter of a century?

But there is a branch of our church activity very closely related to that of missions, which is, we trust, beginning to receive the attention which it deserves and which will greatly help forward our home mission work.

Synods have for years elected

Church Erection Boards. Some work has been accomplished in this name, but not what was desired and not what the cause seemed to demand. To this, however, the time has about come to write a pleasing adversative clause. There are reasons for believing that better things will soon be said of the church-erection work of the Reformed Church.

One hopeful feature is the result of the work of our worthy Superintendent of Missions who under the press and demands of the case has turned his attention to the gathering of Church-erection Funds. His very zeal and earnestness in this capacity seem to define the relation of Church Erection Boards to Missionary Boards, and to speak loudly of the importance of church erection work, as well as to appeal to the business sense of the people, that to organize congregations and to station missionaries also presupposes the need of houses in which to worship.

Again, while it is certain that there is an aptness in the way the Superintendent presents the claims of church erection, it is also proven by the success of his work that people are loyal to the just claims of this feature of the missionary work.

Plato said, "Unwillingly the soul is deprived of truth." This is true of souls quickened by the grace of our Lord Jesus Christ, when they have learned the ways by which the cords can be lengthened and stakes strengthened. They are then ready to bring offerings, as in the building of the first Temple for the Lord and His people. The people seem ready to catch the spirit of David when, in his rest from war and in the enjoyment of his own home, he became anxious to build the Lord an house.

The history and results of church erection work in other denominations may have prepared us to undertake more in this way. If we do not misinterpret the growth of the Presbyterian and the Methodist Churches for the last few years, it has been largely because of and in proportion to the energy thrown into this line of church activity.

Bishop Foster, in speaking of the providential character of this work in the M. E. Church, said: "It has rendered most important and efficient aid in caring for the freedmen thrown upon the care of the country and the Church, by the result of the war, and it has rendered still more important service in helping to care for the territory that has since been so rapidly settled in our vast western field."

These Churches have thrown their energies into church extension work, energies not simply of millions of dollars, but the energies also of their best talent in the ministry and laity.

An evil of the day, as some think, may lead us to change our manner of church work, and may lead us to ways of reaching greater results. Thousands are flocking from our quiet country parishes to the city. This movement in unprecedented numbers is the evil. But were we able to follow that company of Reformed families into the city, where possibly they join other families of like faith, and give them immediate help to build a suitable house of worship, no doubt it would be the way to the accomplishment of great and good things for the Reformed Church. For it is easily proven, experience has demonstrated the fact, that nowhere does the Church secure such large results for her efforts as in the ever-growing and never finished field of the cities.

In our thinking, in our working and giving, let us put the cause of

church erection where it belongs. If our present plans are not calculated to secure the highest and best results, let us begin to mature them in our minds and look forward to our meetings of Synods to improve them. Let the Church by energy expended in this way make it not simply a church erection, but also a church extension cause.

Is there a more worthy object to which the high motive of Christ's constraining love could lead?

Every pastor should keep the facts and claims of church erection before his people.

The golden ripened grain is threshed from the chaff. Though our church buildings are but as the chaff, as one has said, yet they are to hold the golden grain in which may be found the bread of eternal life. The work of the Spirit may be multiplied in the great work of church-building, wherein the scattered sheep of the Reformed Church can be gathered and saved to the Church and for the Master's service.

"What am I to Do?"

BY REV. H. M. HERMAN, D D.

THIS question is asked, doubtless, with honest intentions. As a professor of the religion of Jesus Christ and a member of His Church, you realize that there is something for you to do, and you are willing to do it with all your energy and ability. The only difficulty is to decide what to do. In seeking this information you are seeking for knowledge, implying a desire to utilize the knowledge obtained.

The Master, as our Example, furnishes you a reply. He came to save the world from sin, and to establish His kingdom among men. To do this He spent all His energies in going about doing good, telling the good news of the Father's blessed purposes in the plan of redemption. This He called His Father's business, and urged upon His followers the necessity of being faithful in the work entrusted to them until the end.

He established His Church, and said the Gospel should be preached to all nations. Here we see plainly outlined the work He proposed should be done by His followers. He remained on the earth only a short time. Only a small part of the world had heard His Gospel, or, indeed, had even heard of a Saviour. What remained to be done He gave over to His disciples then with Him, and to all the followers coming after Him, to do. In short, He constituted the first Missionary Society, composed of the apostles. This Society was afterwards enlarged by adding other followers of the Lord Jesus Christ. His first Society instituted auxiliaries in the various cities of the world, out from which went such missionaries as Paul. As the result of this missionary effort, many churches were established, and from these centres many influences went forth, until the whole earth has well nigh come under the influence of the Gospel.

The Church of Christ is a missionary institution, always has been and must ever remain so, if it is to be true to its mission. If so, then every true disciple or member of His Church must be a missionary to carry the good news to others who have not heard it, and so to spread the Master's kingdom.

The first duty of every man and woman is to give himself and herself to Christ, and then to give his time and talents to the work of extending the kingdom of the Master among

men. The commission He gave is wonderfully comprehensive: "Go ye into all the world." You are included among the "ye." If you are not willing to do this work, when so many in every community are as yet unsaved, and 1,000,000,000 souls in unchristian lands have not the Bread of Life, then you are not doing what the Master wants you to do when He commands His disciples: "Give ye them to eat." Souls are starving, whole communities are being lost, are dying, not because there is no spiritual food for them, but because the professed disciples refuse to give them the bread of life.

If you are among those who refuse to give to such as have not, the question is asked you with tremendous emphasis: "Why stand ye here idle?" What are you doing with the talents entrusted to you? Every follower of the Lord Jesus Christ must be about his Master's business. No excuse will be entertained. God has made no provision for a single idler in the company of His people.

It may be said: "I have no time to do missionary work." You have all the time there is. If the cares of this world are permitted to crowd out the work of the Master, then it will be at the expense of your soul. For what purpose has God given us time? To lay up treasures that will decay, or to attain the greater riches in the eternal inheritance? "Seek ye first the kingdom of God and His righteousness" is a divine injunction.

You may say: "I cannot be a missionary." Well, if you cannot be a missionary in the sense of a preacher who goes out to preach the Gospel, then you are not expected to do so. God does not want you to do what He has not given you the ability to do. There is no excuse, however, for folding hands here. You may send some one to do the work of evangelizing. Preachers are to be sent. Possibly the Lord has given you wealth. If so, then He needs and asks of you a portion of this to send preachers.

The first act of worship that was ever rendered to the blessed Saviour was accompanied with gifts of gold, frankincense and myrrh. These gifts were not rejected. We cannot worship God truly without an offering. A small heart and a large bank-account will never enter heaven. The widow's mite was only two pence; but it was all she had. Perhaps some people think they are giving the widow's mite when they drop a penny into the missionary collection. So it is if that is all your living; but if it is the least possible coin you can find among the larger coin in the purse, then it is far from the widow's mite. You are to lay aside each week as the Lord has prospered you, and to give of that which the Lord has given you, to send missionaries to the heathen at home and abroad.

"I cannot afford it," you say. A penny a day is not much; yet if every member of the Church would give that every year, what results would follow! None so poor that they could not give that much. Thousands could give a hundred-fold. The Lord needs it, demands it.

My brother and sister of the Reformed Church, the time of earnest consecration of time and talents is upon us. Woe be to us if we are unfaithful! We have stood by idle too long already. The mighty hosts of God's people have passed on, leaving us in the rear; but the noon hour is not yet passed. Let us join the mighty hosts of the Lord in the great work of the world's redemption. How can we pray: "Thy kingdom come,

Thy will be done," if we do not help to bring about an answer to our prayer? Prayer is often answered by ourselves; that is, God answers it by helping our efforts.

"What am I to do?" This is the work of God, that ye believe on Him whom He hath sent. If you believe on Him, then you will know what to do, and God will give the grace and strength to do whatever is required. All this complaining that we cannot do anything is infidelity, the plainest contradiction of God's commands. We are to be obedient servants. The Master supplies the means, and we are to use them.

Take Notice.

BELOW will be found an action which gives no uncertain sound, so far as the General Board is concerned. It was the deliberate action of the Board and we feel sure that every member thereof intends to carry out the spirit of the action It is felt that all that is really needed to give the Magazine a wide circulation is the earnest co-operation of the pastors. Why not? Will it not be a great help in the way of raising mission funds? and keeping this department of work before the people? But here is the action of the Board.

WHEREAS, The MISSIONARY GUARDIAN is the only periodical of a missionary character published by the English portion of our Church, and

WHEREAS, It presents the combined work of the two Home Boards and of the Foreign Board, and is therefore calculated especially to furnish missionary intelligence for the entire Church; therefore

Resolved (1), That this Board deeply regrets to hear of its limited circulation among our people, while it should be in almost every household; and

Resolved (2), That we as members of the Board pledge ourselves as far as possible to aid in its more general circulation in the Church; and

Resolved (3), That we deem it the duty of every missionary under the General Board to put forth special efforts for the circulation of this magazine, as we believe that the efficacy of the work will be thereby enhanced.

Resolved (4), That the President and Secretary of this Board be and hereby are authorized and ordered to issue a short circular letter to the missionaries under the Board and also to all pastors in the Synods and Classes whose missions are now under this Board, urging them to make immediate and special efforts to greatly increase the circulation of this magazine among the people.

A Good Movement.

SOME time ago there was formed in Philadelphia an association called the "Church Extension Society of the Reformed Churches in Philadelphia." It includes all the Reformed Churches in the city—of both branches of the Church. This Society has been doing a good work. Different parts of the city have been canvassed, and mission points have been sought out where future congregations will likely be established. But something more substantial has been accomplished. Dr. Crawford appeared before the Board and read a report of the doings of the Society above named. Two missions have been established and are under the care of two of the churches of the city. They are as follows:

Messiah Mission. This is under the care of a band of workers of the First church. It is on Cantrell Street, between 9th and 10th Streets. The other is *Calvary Mission*, under a

corps of workers of Heidelberg Church, on 27th and Shonaker Streets, below Lehigh Avenue.

The General Board was asked to enroll these Missions and give them all the moral support possible, but no pecuniary help for the present. These congregations will help these missions for the present, and when the proper time comes the Board will give the necessary aid. This is certainly a good movement. Philadelphia needs many more Reformed Churches. The material, the brethren tell us, is plenty. All that is needed is united effort.

The Right Thing.

WE had a little practical "Church Extension," when on a late visit to Pittsburgh we were invited to help select a lot in Allegheny for the future mission in that city. The sum of $2600 has been awaiting this step for several months past, and it was deemed best to go right ahead with the movement. The lot on the northeast corner of California Avenue and Sedgwick Street was selected, and while it costs considerably more than the amount now on hand, the brethren still deemed it best to procure this lot as it is centrally located and in a growing portion of the city. We confidently hope that a chapel will be erected during the coming summer, and that in the near future a congregation will be organized. That this is needed, in order to care for our members who are continually moving into that city, cannot be doubted. Now let all interested parties bestir themselves in order that a chapel may be erected at the earliest possible time. This done, then a flourishing Sunday-school may be looked for, and out of this again will naturally grow a church organization in time.

—Some seven miles from the Union Depot in Pittsburgh, on the Allegheny Valley Railroad, is the little station of "*Wildwood.*" Just one mile to the northeast of this station is a new town laid out, or we might, perhaps, call it an "addition to the city." This is what is known as *Nadine Park.* A good "boardwalk" takes the tourist up through a most picturesque ravine to the proposed new town. This is destined, no doubt, at no distant day, to be an important place. E. D. Wingenroth, a member of the Reformed Church, is the owner of the lots now being sold. He loves his Church, and is always willing to do what he can for her prosperity and extension. He made the offer some time since to donate a lot in this new town for the use of the Church. Rev. Prugh and the Superintendent of Missions were constituted a committee to see to this matter. We are pleased to state to the Church that the committee attended to the duties assigned it, and the result is that Brother Wingenroth donated two lots while it was deemed best that a third should be purchased so as to give plenty of room for church and parsonage. We deem this a good and timely movement, and in due time a chapel will be erected. The same should be done in other new towns.

Annual Meeting of the Board.

THE General Synod's Board of Missions convened in Annual Session on April 14, 1891, at 8 o'clock, in the 1st Reformed Church, Phila. The following named members were present:

Rev. J. A. Peters, D.D., President; Rev. E. R. Eschbach, D.D., Secretary; Elder Charles Santee, Treasurer; Rev. J. J. Leberman, D. D., Louisville, Ohio; Rev. J. M. Kendig, Canfield, Ohio; Rev. J. H. Sechler, Phila., Pa.;

Hon. H. C. Hoover, Hooverton, Pa.; Elder C. M. Boush, Meadville, Pa.; Rev. C. F. Kriete, Louisville, Ky.; Rev. J. Bachman, Cincinnati, Ohio; Rev. D. S. Fouse, Supt., Lisbon, Iowa.

The reports of the Treasurer of the Board, of the Treasurer of Church Extension and that of the Superintendent were offered and were taken up for discussion and disposal of such items as needed the special attention of the Board. Treasurer Santee's report showed a lack of funds to pay off the missionaries for the quarter ending March 31, 1891. True, the deficiency was not large, yet sufficiently so to show that there is great need of an awakening to a sense of the obligations resting upon us as a Church. There are several Synods who failed to pay in full the amounts assessed at Akron, Ohio, for Harbor Missions. The delinquent Synods are the Eastern, the Potomac and the Ohio. In consequence of this, funds must be advanced for this mission. Will these Synods not pay these amounts promptly? If not, then others must pay who should not be expected to do so.

Gradually the importance of Church-building Funds is entering the minds of our people.

Treasurer Boush's report showed that something has been done in that line. While the beginning is small, it is the harbinger of better things to come. Over $3300 have been in the hands of the Treasurer and have been paid out for lots in Allegheny, Braddock, etc., recently. During the quarter, the additional sum of $814 were collected for the same fund and the debt of the Board has been reduced to the extent of $1000. May we not hope that the next few years will see a great increase in the contributions for this purpose!

On April 1st the Board had *thirty-nine* missions on its rolls. Three of these had been provided for at the January meeting of the Executive Committee, and were regularly enrolled with the beginning of the quarter. The reports from the missions were heard by the full Board. With a few exceptions the fields made good progress during the year. The matter of appropriations for next year was of grave importance. On the one side are the missionaries who need their salaries and need even more than they usually get. On the other side stands the Board with a depleted treasury—depleted simply because the Church has failed to furnish the funds they promised. What shall be done? Gladly would the Board pay large salaries were it possible, and yet it is believed that the salaries paid by the Board compare very favorably with the salaries generally paid by self-supporting charges. But the rule of the Board is to reduce annually the allowance from the Board. Not that the pastors are to have less salary, but on the supposition that the missions will increase their allowance as the Board decreases. This was the spirit that actuated the Board, and it is hoped that the missionaries will not feel as if the Board did not appreciate their labors. The Board must be controlled in its action by certain rules, and one of these rules is, that every mission shall have its appropriation reduced. Missions that have received help from the Board for fifteen or twenty years should certainly be self-sustaining. If they cannot be made so, then the Board feels that they should be abandoned. The Board determined at this meeting to enforce this rule more strictly than ever before.

Appeals for the establishment of missions came up from every point of

the compass. These appeals were urgent, and it was exceedingly sad to say no to them. Provision had been made previously for the enrollment of three missions on April 1st, and it was felt that this was all that could be done at this time. Prospective arrangements were made, however, for the enrollment of additional ones in the near future.

The Board holds quite a nice little sum of invested funds, the interest of which shall be used for missions. It was a question whether these funds should be used for the purchase of lots upon good security. While it was felt that these funds could justly be so used, and in that way indeed reach the end intended by the donors, yet it was deemed best not, as a rule, so to use them, but allow them to remain as now invested. This matter created considerable discussion—opinions being divided at first—but we think the great majority of the Board felt finally that these funds can lawfully be used for such purposes.

The matter of the MISSIONARY GUARDIAN—its character and circulation—came before the Board. It was highly commended, and received the full endorsement of the Board. Its limited circulation was sincerely deplored. Why is it that this magazine is not more generally taken by our people? May the trouble not rest with the ministry? Certainly it cannot be that the price is too high. The small sum of fifty cents a year is certainly very low. We doubt not that it is largely owing to the fact that no general effort has been made for its circulation. The Board took such action as was deemed best to increase its circulation among the people, and especially the missions under the Board. Many other matters claimed the attention of the Board, but we cannot note them all here. The Board was in session from 7.30 P M. on Tuesday evening until noon on Thursday. Much business was done during that time. The outlook is certainly very encouraging, the only possible cause for depression of feeling being the fact that the funds are not coming in quite as freely as we would like to see. There is manifest need of a great extension of the missionary field. We must, as rapidly as possible, lay hold of the many points offering themselves as good openings for missions. With the coming of better crops, we feel, will come greater liberality to this good cause. And this work should be continually before the minds of the people. The pastors should see to it that this important work is liberally sustained by every member.

The 1000 5's Fund.

We hereby make acknowledgment of the shares received for this fund during March:

Previously acknowledged	534
W. S. O'Neal, Dayton, O.	1
Rev. W. H. Tussing, Germantown, O.	1
Germantown, O,, Congregation	6
John Siegfried, Sprlngboro', O.	1
Rev. B. F. Davis, " "	1
John Gottshall, " "	1
Springboro, Ohio, Congregation	3½
Rebecca Fenneman, Hamilton, O.	1
Joseph Garver, " "	1
Hannah Ayers, " "	1
Hamilton Cong., " "	2
John Ott and Wife, Lewisburg, O.	1
J. H. Bittle, Baltimore, O.	1
West Alexandria Charge	13
Greenville Mission	3½
Julia and Mary Hartzell	1
Total	573

This closes the full year of the fund. Quite a respectable number of pledges have been received. The best part about the whole movement is, that out of the 573 pledges all but five have been paid. This has been a source of great help to the Board. We enter upon the second year with the hope that before another year ends the 1000 pledges will have been received. And there is great need for special funds, as the Board needs to lay hold upon new points and thus extend the good work.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

What the Classes Can Do.

AS far as practical work is concerned, the Classes are the most important judicatories in the Church. They have the power to decide for or against any and all measures affecting the interests of the whole Church. The congregations and pastors are directly under their jurisdiction. To them belongs the authority to license and ordain candidates for the ministry, to receive, dismiss and discipline licentiates and ordained ministers. On them depends almost wholly the success of the benevolent operations of the Church. Here especially have they the power to make and unmake, to mar or beautify the vineyard of the Lord.

The time is at hand when the Classes will hold their annual meetings. These meetings are always important and interesting. The work of the pastors and congregations is then brought together and made known. The greater part of the time of these annual meetings is spent in routine business. Much of it goes in the discussion of questions relating to individual interests. Seldom are more than a few hours spent in the discussion of questions touching the great movements of the whole Church. As a result, there is a large amount of narrowness in all the Classes. It seems to be supposed that all requirements have been met when the local interests of the congregations have been considered. The pastors go to the meetings with nothing beyond these in their minds. The broad questions bearing upon the great cause of missions and kindred subjects, receive very little attention beyond the acceptance of the apportionment sent down by the Synods; and even this is often done without a proper sense of any obligation to pay them. A crusade is needed to inculcate the principles of common honesty in regard to apportionments.

Ought there not to be a departure in all the Classes from these old, well-worn ruts? Has not the time fully come when these judicatories—the most important in the Church—should strike out beyond their geographical limits and take in the interests of the whole Church, and especially those of the vast territory into which she should enter and do work for the glory of the Lord?

We suggest that at the approaching annual meetings the sacred cause of missions receive the emphasis which we know the brethren are capable of giving it. Good, strong, eloquent speeches should be made. The work should be thoroughly discussed as in the presence of Him who has commanded us to preach the Gospel to every creature. The amount asked for this sacred cause should be conscientiously assumed and fairly apportioned on the different charges. The pastors and elders should take their quotas as a sacred obligation for which they must answer to the great Head of the Church.

But more than that should be done. Measures should be adopted to bring this pressing subject to the heart of every member of the Church. Let the pastors be instructed and urged to preach on missions—not once a year but often. Let it be proclaimed from every pulpit, for a whole year at least, that the cause of missions is the very heart of the Church's practical activity in this age of her history. The people are sadly in need of instruction on this subject. Let the Classes urge the pastors to turn on the light by sermons and the circulation of the

missionary literature of the Church. Let every pastor, every church officer and every member unite in adopting a system—the best system that can be devised—a Missionary Society, or any other organization that may be effective to develop a general interest in the cause. Systematic work is what is needed. Let every member and all attendants of congregations be invited, at least once a year, to make missionary contributions. This would enlist everybody, and with everybody enlisted and aflame with Christian zeal, who can tell with tongue or pen, or measure with figures, the glorious results?

Surely the set time has come for the Lord to bless our Reformed Zion in lengthening her cords and in strengthening her stakes. Let all the tithes be brought into the store-house. What then? The windows of heaven will be opened? No. They are open now. Our small work has been blest to overflowing. The blessings have come so abundant and full that the room is too small to contain them. More room is demanded. Let the Classes see to it that the room be very much enlarged by measures that will enlist the loving, constant offerings of all the members, so that there may be no waste.

The Spirit of Missions.

THE most striking fact in this nineteenth century of the Christian era is the intense interest in the cause of missions. At home and abroad, among all who deserve to be called Christians, is the feeling that special obligation is laid upon the Church to Christianize the whole world. At no former period of the Church's history has money been so freely given to extend the kingdom of Christ. It is remarkable, too, for the large number of earnest, educated and devoted men and women who offer themselves to carry the Gospel to the uttermost parts of the earth. Nothing short of the speedy evangelization of the whole world can result from this intense, devoted, self-sacrificing activity. The winds of heaven are carrying the name of Jesus to the dark corners of the earth. The inventions of men are made to serve the purposes of the Gospel of Christ. Intellectual culture and learning, music and art, are laying their trophies at the feet of Jesus. Wonderful advances are being made in every direction. The Church is aroused to a sense of her duty as never before. Sections hitherto separated by supposed differences in faith and doctrine are being drawn nearer together by the intense desire to give the Gospel to all nations and tribes.

What is the explanation? Blind zeal? Unguided enthusiasm? Who that has given the subject any proper consideration thinks of giving such an answer to the great problem before us? Is it owing to the special presence of the Holy Spirit in the Churches? Yes; nothing is accomplished without His aid. But has not the Spirit of Christ been present in a special sense ever since the day of Pentecost? What then? Is it the result of the growth of the Church in the knowledge of the truth? She occupies a much higher position than at any former period of her history. Christ's life has expanded in His people. They understand better than ever before the true meaning of His mission into the world. Christ and His religion are better apprehended today than they were by St. Paul when he preached to the Athenians on Mar's Hill or before the proud rulers of the Roman Empire. The Church has grown into a clearer understanding of the Bible, and of the fuller revelation

of the Father in the Man, Jesus Christ. As never before, she now knows that Christ came into the world to save, by the power of His sacrificial life and death, all who come unto the Father by Him. He is the life, and therefore the light of men. If He is the life of men, we know that His life, to be of any account in the redemption of the world, must be in mankind, and that it must be in harmony with the laws of life. Both in nature and in grace the law is, first the seed, then the blade, and afterward the ripe corn in the ear. The harvest of ripe, spiritual activity is now at hand, and the harvesters are at work gathering in the sheaves. Its growth required the centuries of the past. Its processes were carried forward under the immense weight of the ignorance, superstition and degradation of the human race. Now its manifestions are clearly seen, and the Church is making her true power and glory to be felt by all men, in the grand efforts she is making to preach the Gospel to every creature.

What, then, is the true spirit of missions? In every view the answer must be this: It is the life of Christ abiding and working in His people. He Himself, by the power of His ever-present life in man, is leading His Church on to the final conquest of the world.

See the open doors. By His Spirit the nations have been prepared for the introduction of the Gospel. What a change from fifty years ago! Then in only a few places in heathen lands was the missionary of the cross tolerated. Now all are ready—China, Japan, India, darkest Africa, the Islands of the sea—every nation and tribe, from the frozen North to the sunny South, from East to West, all are ready. Jesus for the world and the world for Jesus. Who can doubt it, in the presence of the wonderful calls that come from all quarters of the globe? And the Church laments that her resources are not equal to the demand. Perhaps it were better to say that the resources have not been developed. Fire is yet needed to burn away the great hindrances—the overshadowing worldliness and devotion to selfish interest—in order that God's people may see that the treasures of gold and silver and of precious hearts and souls belong to the Lord. He has abundantly blessed the few loaves and the small fishes which have been laid at His feet. But what are they in view of the loud calls that come forth from our own and every land? The amount of offerings in money and devoted, consecrated lives, ought to be much larger. O, when will the Church arise in the majesty of her might and reflect from her living heart the full glory of the Lord?

From Iowa.

The following extract from a letter received recently from our missionary at Maquoketa, Iowa, Rev. S. P. Harrington, presents very clearly one of the great needs of our Church in the western field. It calls for broader views and largely increased contributions. It is hoped that the brother's words will not only be read with earnest consideration, but that pastors and people will respond according to the demands, not of the Church in Iowa alone, but of the whole field.

After speaking of himself as a small man spread over a large territory, he writes:

When will our Church see the absolute necessity of more concentrated effort in our missionary work? To do what is plainly demanded of us we

must have more money, and to get more money our people must be educated so that they may see and feel the need of a broader and more earnest missionary spirit and work. There is no doubt that five or six more missionaries could be employed to good advantage, by concentrating the efforts of those already in the Iowa field, so that each could devote his time and energies to less territory. This would bring larger results in less time. It would make self-supporting, vigorous churches, and open the way for taking under our care important points which under our present methods must remain unoccupied. Any one can see that it would pay in money and grand results in the near future. If we had the money, efficient, self-sacrificing men could be found to do the work. No other kind would be of use in this noble, God-ordained, heaven-born work.

Kansas Mission Notes.

—The mission at Circleville and Holton possesses the elements of a desirable charge which will become self-supporting in a few years, if properly cared for. At present the congregation at Circleville is the largest of the three preaching points, and commands more money and influence than the other two; but with the right man as pastor, the congregation at Holton will probably do as well in the end. The mission is very promising.

—Brother Dechant is doing good work at Abilene and Enterprise. The drought and consequent hard times, together with the removal of a large number of members, have weakened it very much. His settlement as pastor over the mission has awakened new life and kindled new hope in the hearts of the people. The missionary is doing excellent work, and there is no doubt that the fondest hopes entertained for the mission will be realized. Abilene mission should not be permitted to suffer. It will abundantly repay the money devoted to it and the care bestowed upon it.

—At Fairview the membership, though small, have done a noble work within the last few years, under the pastorate of Brother Shaley. As soon as a suitable pastor can be secured the work will go forward, and greater progress may be looked for. With a fine church, a liberal and intelligent people, and some aid for a few years, an excellent, self-supporting charge can be expected.

—Wells and Scotia are vigorous plants, but they labor under peculiar difficulties. One is isolated from stronger points and feels the want of strength which the sense of Christian fellowship imparts. The other is difficult to be supplied on account of language. However, under the care which the Superintendent is giving them they will not die, but steadily gain until new arrangements can be made for them. They are too good and important not to be cared for.

T. F. S.

Pledges for "Tens."

Previously reported, to March 5th, 1891 . .	44
Dr. H. M. Schell, Macungie, Pa.	1
D. Franklln Knerr, Allentown, Pa.	5
Salem's Sunday-school, Allentown, Pa. . .	4
Rev. W. A. Haas, Selinsgrove, Pa.	1
Miss Harriet J. Smith, St. Joseph, Mo. . .	1
Missionary Society, Christ Church, Altoona, Pa.	2
Sunday-school, Christ Church, Altoona, Pa.	1
Sunday-school, Middletown, Md.	1
Sunday-school, Blandon, Pa.	1
Mrs. F. P. Herr, Ridgely, Md.	½
Aaronsburg, Pa., charge	1
From fifteen classes in Emanuel's Sunday-School, Hanover, Pa.	6
From Infant School of the same	1
From Congregation of the same	3
W. M. Society, Ashland, Pa.	1
To April 11th, 1891	73½

Go Forward.

WE mean to the work of spreading the Gospel in our own land. Who can adequately estimate the sublime possibilities that are just now within our reach? The Reformed Church is finding open doors in every direction. Urgent calls are ringing in our ears from all quarters, "Go up and possess the land." Literally from East and West, from North and South, comes the cry, "Give us the Gospel." And this after twenty years of wonderful growth! Missions! *Missions!* MISSIONS!

When will this cry cease? Have we not taken up the waste places, and the unoccupied fields? Why this loud call to-day? More men, more money, more sacrifices. The more we give the more is demanded, both in the home and in the foreign field. When will this demand for still more come to an end? Only when the whole earth is occupied, when God's work is complete, when the banner of the cross waves triumphantly over every city, village, hamlet and rural district, on every continent and island of this round earth.

This demand for more men and more money is the signal of success. God's work is going forward. The Gospel is challenging the attention of men everywhere. Business is flourishing, material interests are advancing, intense activity crowds all the avenues of life, the struggle for success in every sphere demands the exercise of the highest energies of all, and the social problem is agitating thinking minds in all ranks of men. Must Christianity move after the stage-coach fashion of former days, while everything else is rapidly advancing? Steam and lightning are moving and lighting the earth; is the "true light of the world" to diffuse itself at a snail's pace, or go out in darkness? No. It is keeping pace with the world's material, social and intellectual progress, illuminating men's minds and elevating their morality. It is the solvent, the only solvent that can melt and fuse together in harmony the otherwise contradictory elements of life, and settle the social problems of the day. The call for men and money to establish the Gospel in our social centres is the call of God. It means that God is at work and commands Christians to work with Him.

The opposition that confronts the spreading Gospel is another encouraging feature. It proves that its presence is felt by the enemies of truth; and it encourages the hope that its all-powerful influence will result in saving even many of its present antagonists.

To you, dear reader, and to me, the command is, go, teach, preach. If you cannot go, send some one. If you cannot preach, support one who can. The Church demands this of every member. Human needs demand it. Your solemn pledge at God's altar demands it. God demands it. God will hold you responsible for your share in evangelizing your fellow-men. Will you do your duty? This is the question of the hour. S. Z. B.

St. Clairsville, Pa.

Missionary Work in the West.

BY REV. T. F. STAUFFER.

THE western missionary field is as important to the Church as it is large. Its territory will accommodate and support coming millions of people. This emphasizes the importance of planting mission churches in all the growing centres of population, before the vantage ground is lost to the

Reformed Church. The vastness of the field, the rapid increase of population, and the growth of intellectual and social culture are ample reasons for taking hold of the territory without any more of the disastrous delays which have characterized the Church in the past. The salvation of men, women and children ought to be very dear to every Christian heart. It should call out hearty sympathy and such personal sacrifices as are possible to be made.

The Churches that are now doing missionary work in the western field can expect results only in proportion to the interest and means they put into the work. Many of the denominations see this, and are therefore putting forth every effort to increase their strength where now located and to reach out into new fields of promise where faithful missionary work will secure no mean vantage ground for future operations. From extensive observation and personal contact with the work of other denominations in the far West, we can safely affirm that no one can estimate the results of effectual Christian work of to-day and of the near future.

All earnest and efficient missionaries in this field are confronted with a work far beyond their present force and support. This is especially true of the missionaries of the Reformed Church. Scarcely a week passes, in the experience of the writer, that he does not, directly or indirectly, learn of important localities where the Reformed Church is asked for and could be now successfully established. In a few years the cost to occupy the same ground will be tenfold greater than now, and even then a second or third rate position must be accepted. Then why not do the work now? That, however, is not the worst feature of the situation. Much of the territory will be lost to the Church and can never be recovered. Examples of this are numerous. There is a Russian Congregational church in the city of Lincoln, Nebraska, composed almost entirely of members of the Reformed Church. There was a day when the Evangelical Reformed and Lutheran Church, in the same city, could easily have been made Reformed, because almost the entire original membership was Reformed. In Omaha we would now have strong German and English congregations and good church buildings, had there not been an inexcusable amount of miserable bungling in the beginning. Proper oversight and care were entirely wanting at the right time. The same is true of other large and populous centres in the West.

In the western work many difficulties are encountered. In many sections the Reformed Church is hardly known. The missionaries and people of the Reformed Church are frequently asked, "Reformed what?" Sometimes that is the policy of some who know better. In this class, we are sorry to say, are found clergymen who do know, but pretend to be ignorant as to what the Reformed Church is.

Very frequently there is a want of sympathy on the part of Churches already established. In some places, too, the lowest estimate is placed upon the grace-bearing ordinances. Immersion and the giving of testimony are the main things. The Lord's Supper is given a second or third position.

Spiritual indifference seems to have taken possession of many who have found homes west of the "father of waters." They buried their active church life on eastern shores; and, therefore, worldliness is not new here, but prevails to an alarming extent

among many who once were devoted Christians.

Wherever the missionary goes he is almost sure to find that some of the most active and influential members of other denominations have been, at some time, members of the Reformed Church. By far the larger number of these are usually found to be socially, financially and religiously so bound as to preclude a return to their mother Church in any case, to say nothing of their entering a weak mission congregation. Other difficulties might be mentioned, but let this suffice for the present.

On the other hand, what are all these hindrances in comparison with the spiritual needs of the people yet out of the Church, when the grace of God is sufficient for all who labor to overcome them? The opportunities are many, the openings wide and the conditions encouraging, urging the Christian missionary on in the cause of Christianity. True to Christ and His righteousness, he quietly draws to and around himself noble Christian men and women ready to aid in the best of all work, the conversion of souls to Christ.

While there is much to discourage there is more to encourage the true missionary in the West. We love our work, and we praise God for it. He has given us experience with precious souls, won to righteousness, richer and more beautiful than diamonds or precious gold. There is no cloud so dense and dark but that the bright rays of the Sun of Righteousness can penetrate it. Your Board and the General Synod's Board have stood nobly by us. Personally we thank you for seconding and sustaining our work in the West. We urge the continuance and the widening out of the work so well begun.

Executive Council Meeting.

THE Executive Council of the Bi-synodic Board of Missions met on Monday, April 6th, in Emmanuel's church, Hanover, Pa., holding four sessions. All the members were present, namely, Revs. J. O Miller, D. D., E. N. Kremer, J. C. Bowman, T. J. Barkley, C. S. Gerhard, Elder W. H. Seibert and the Superintendent.

At the evening session, just when we were speaking of the work in Abilene, Kans., in came the missionary himself, Rev. A. S. Dechant, and gave the Board many interesting statements in reference to his work and the West in general. As the Church will soon learn, he came in on a tender errand which made it proper for the Board to increase his support. Two need more than one. See?

The quarterly reports in the main were cheering; and we all should feel grateful for the prosperity of our work. The additions at Easter were large; and the offerings of the missions in many cases were an example to the older churches.

Taking the missions in alphabetical order, a few items of interest may be given. The missionary at Abilene—well, see above. Congratulations. Altoona has a large attendance, and a Missionary Society of 113. Faith mission, Baltimore, Md., takes 12 *Missionary Guardians*, lately sent a "ten," and at Easter added 43 to its membership. Christ mission, Baltimore, Md., also has now a membership of over 100. Burlington, N. C., is vacant, Rev. Jesse Richards owing to ill health having returned to Ohio. The missions at Duncannon, Pa., and Dushore, Pa., give unusual promise. Kansas City shows some improvement. Lisbon, Iowa, is doing very well. The Board sympathizes with Rev. J. Muell-

haupt, Salem, Ore., in the death of his wife. With regret we had to inform Rev. Graedel of Seattle, Wash., that we have not the money for a lot for another church in that growing city. Nor have we been able to get a man for Hamilton, Wash. Nor could we, at the request of Rev. Dr. Gantenbein, enroll Albina, a suburb of Portland, Ore., as a mission. Sioux City, Iowa, is not in the clear sunshine of prosperity.

Steelton, Pa., has its new church and large additions. Washington, D. C., never made a better showing. Pastor Love, of Wichita, Kans., is very happy over large additions at Easter. Williamsport has adopted the envelope system, with good results. Winchester, Va., continues vacant, but has hopes of a pastor. The Easter offerings at Woodberry, Md., were over $60, and those at York, Pa., were over $100, both for benevolence. The latter has just finished its parsonage. Rev. Lewis Reiter has made fair progress at Roanoke, Basic City and Buena Vista, Va., and so has Rev. J. G. Schmid at Astoria and Stella, Oregon.

The consideration of all the varied interests of our scattered missions, and a just judgment as to the proper action necessary in each case, requires much time; and these meetings of the Board are not times of rest and ease.

Six years ago the Board borrowed $2000 toward paying the missionaries, and has been carrying this debt ever since, because it was not in a condition to pay it. Now, however, we find $1000, available for this purpose, and this amount will soon be paid.

The Board of Foreign Missions in a communication asked that more space be given them in the *Missionary Guardian*, namely 16 pages, as much as is given to the two Home Boards; but as the present division of space was fixed by a Joint Committee of all the Boards, and as our Board has not full jurisdiction in the case, the request could not be granted.

The Superintendent called attention to two things by no means complimentary to many pastors, namely, the Easter Greetings offered for free distribution were ordered by less than 35 pastors out of over 200; and the subscription list of the *Missionary Guardian*, which should have started with at least 5000, has not yet reached half that number. *Jam satis est*, which means: that is all one cares to say about such unpleasant matters.

The next meeting of the Council will be June 22d, at a place to be hereafter named. A. C. W.

—DIED. At Salem, Oregon, March 6th, 1891, Margaret, wife of missionary Jacob Muellhaupt, after a lingering illness. Blessed are the dead who die in the Lord.

—The Mission at Basic City, Va., under Rev. Lewis Reiter, in March, organized a Sunday-school. This is quite a step forward for the young congregation.

—The Easter additions and the Easter offerings in many of our missions were unexpectedly large.

—The dedication of the church of Steelton, Pa., March 8th, marks an epoch in the history of that promising mission. From a small, third-story hall to a delightful and roomy church is a great change for both the Sunday-school and the congregation, deserving congratulation. The church cost nearly $10,000. At the dedication a debt of $3,800 was reduced to $2,300, under the direction of Rev. C.U. Heilman. Rev. J. H.Pannebecker preached the dedicatory sermon, and many other ministers of Lancaster Classis took part in the joyful services.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

The Christmas Boxes.

SENDAI, JAPAN.

Dear Friends:—I wish to say that the Christmas boxes have arrived and that the things I received I have been distributing. I have given my Sunday-school scholars their gifts. There was much joy among the children when they saw me coming with the basket. They said, "Okurimono!" "Okurimono!" (presents! presents!) and clapped their hands for joy. They all went home happy that Sunday. On my way home I could see the little ones showing their gifts to their parents with great delight. It would have done you much good to see them. It made our hearts overflow with joy to see the little ones so happy. Mr. Schneder and I enjoy our Sunday-school work so much.

Some of the flannels and calico I distributed among the poor, who received it with thankful hearts indeed. I have packed enough of the dolls and calico away for next Christmas. I would now suggest, as we have given dolls this Christmas, and will give dolls again next Christmas, that you send us scrap-books, puzzles, picture books, mittens, armlets, stockings, etc., instead of dolls.

Thanking you very much for the great help you are giving us in our work, and praying the Lord to bless you in your noble deeds, I remain,

Yours in the bonds of Christ,

ANNA M. SCHNEDER.

To the W. M. Societies.

A NUMBER of inquiries have been made as to where the W. M. S. should send the money pledged for the support of an additional lady-teacher for Sendai, Japan.

As was reported in the last MISSIONARY GUARDIAN, a plan has been suggested which seems to meet the approbation of all.

Let me urge that the plan be carried out; and especially in view of the fact that the money may soon be needed, let the local Societies send as soon as possible to the Classical Societies, and the latter to the Synodical Societies, whose treasurers shall retain the funds till needed, when they shall be sent to Treasurer Lemberger, and the receipts forwarded to the treasurer of the W. M. S. G. S.

If this money be sent at once to the Board, without specifying for what purpose, when the time comes to send out the additional lady-teacher, part of the funds will be lacking.

M. E. W.

A Girl's Foreign Missionary Society of long ago.

THE clergyman who was pastor of this church at the time this Missionary Society was formed, had spent a number of years as a missionary in Asia Minor. Returning to America, his wife and himself broken in health through the hardships incident to missionating in the far East almost half a century ago, he transferred his allegiance from the Congregational Church and broke the bread of life to a Reformed congregation in one of the large inland towns of Pennsylvania.

Coming among the congregation with a heart fired by actual contact with the degradation and misery of heathendom, he soon impressed his people with a sense of their responsibility, and one of the first evidences of growing interest in missions was the formation of this Society.

A devoted Christian lady, for many years a member of the Reformed

Church, and who needed only a directing hand to point out the way of a new duty, gathered together five little girls who became regular attendants of the Society. These little girls often brought with them their playmates, rightly agreeing that the treat of the week was the sewing-class, for such it became, that met every Saturday afternoon in the sitting room of this dear friend. From two until half-past four or five o'clock, all engaged in sewing, knitting or crocheting garments or trimmings, under the direction and supervision of their preceptress, who after inspecting every article put all into a basket, and gave it with a list of families to be called upon to two of the girls, and sent them out as saleswomen.

It was regarded as a mark of great confidence and approval to be thus chosen; and proud indeed were these girls when they returned in a few hours with a dollar or two. In this way they several times gathered fifty dollars; and the first Saturday after they had seen its receipt by the Missionary Board acknowledged in the *American Messenger* was a red letter day.

Each girl also brought each week her penny or more which she had earned or secured by means of some self-deprivation, as her missionary offering. Always at some convenient time in the afternoon a short passage of Scripture was read by the leader, then all knelt and she led in prayer. Very often one of the girls read aloud some interesting missionary incident or story, and so many questions were asked and answered that all were constantly on the alert.

Rev. Dr. Schneider, long since dead, was the missionary in whose behalf they worked; and when he visited America and spent an afternoon with the Society and entertained them with accounts of girl life in far away Broosa, what a fresh impulse they received and how they redoubled their efforts to earn money!

The years sped along and others joined the Society, but still the original five kept up an unflagging interest. The first break came when the pastor moved to a distant western State, taking with him his two young daughters who had been earnest workers. More than thirty years afterwards one of these women wrote, "I am putting all there is of me into the efforts to infuse a missionary spirit into my class of Sunday-school boys." Then, as the remaining three grew to maidenhood, their paths diverged and their places were taken by younger girls, and before a great while the earthly work of one of the three was done, and just when about to taste earth's greatest bliss she was called to her heavenly reward.

At the late meeting of the W. M. S. Eastern Synod, two women, one the wife of a United States ex-senator, the other the wife of a busy city pastor, clasped hands after many years of separation; and as they consulted on ways and means of sending the Gospel and its blessings to their heathen sisters, their thoughts went back thirty-five years to their first Missionary Society in that quiet sitting-room; and as one told the other of the two sisters still dwelling in the western town, they traced their present interest in missions to the interest engendered in those Saturday afternoon meetings. Who shall say where influence ends?

MIRIAM.

Letter from Rev. J. P. Moore.

THIS year it was my privilege to spend the holidays in Tokio, the first since our removal from the capital, nearly four years ago.

Our Training School closed on the 23d of December to resume work on the 7th of January. As soon as I had finished my examinations, I left Sendai, and after a thirteen hours' ride in cars without stoves or heating arrangements, save hot-water boxes to put at one's feet, I arrived in Tokio, where I joined Mrs. Moore who had preceded me by several weeks.

It was our good fortune to live for several weeks in the family of Prof. Wyckoff, of the Dutch Mission, whose kindness and hospitality added much to the pleasure of our short sojourn in the capital. The family consists of six, when they are all together; but two years ago a visit was made to the United States, and when they returned, four children—two sons and two daughters—had to be left behind to attend school.

This is one of the sacrifices, and not the least, that the older missionaries who have children must make. The opportunities for schooling, after a certain age, are inadequate; and either the education of the missionary's children must be neglected, or he is obliged to send them to America for schooling, and live separated from them, not seeing them for years. When one thinks of this and sees how much loneliness and sadness it brings into many missionary families, one feels more reconciled to the misfortune of not having children.

Before I left Sendai, the preparation for the proper observance of Christmas in our schools and churches was nearly completed. I understand that the celebrations were a success, and greatly enjoyed by all who participated in them, and presume that an account will be furnished by some one of the participants.

The "Christmas Bells" rang merrily also in Tōkio. The joyousness of the season which commemorates the birth of the Saviour of the world is felt more and more, and Christmas is celebrated more widely and more appropriately in Japan as the years go by.

My first Christmas in Japan was in 1883. At that time the family of Mr. Gring and Mrs. Moore and myself arranged for an entertainment at our only preaching place, Nihon Bashi, and for the first time, in an especial manner, and by the aid of object lessons, we proclaimed to a Japanese audience the advent of the Saviour of all men.

Last Christmas I was invited by the church to be present at their festival held on the afternoon of Christmas day. Without any help from any foreign missionary, without any contributions of money or presents from abroad, they had arranged to observe the season by decorating the church with appropriate mottoes and evergreens, and by giving a gift of some kind to every one present.

While sitting there enjoying the exercises, I could not help but think of our first Christmas celebration in Japan, and the great change that has taken place since then, both in this particular church, in our work as a Mission and in the work in general.

Of the number present seven years ago, I could not recall a single one present at this time. Suzuki San, our first elder and my first teacher, who in the last few years was employed as assistant evangelist by some other Church in Tokio, was stricken down with cholera only last summer, and is no more. Aria San, the old Chinese teacher, who lived in the house used as a preaching-place, and who was our first deacon, has moved to another part of the city; and so all the rest have scattered hither and thither until not one of the first converts remains.

On Sunday, December 28th, I preached for them; and again on Jan. 4th I preached, baptized four persons and administered the Lord's Supper.

The congregation during the last two years has just about held its own. Those who are the present members, though for the most part poor, are an earnest people, regular in their attendance in the sanctuary and faithful in the performance of their religious duties. Their constant regret is that no one of our mission is nearer them than Sendai; and their oft-repeated desire and request is that some one may come to them ere long.

The Bancho church is flourishing. It is said to be the most vigorous and thrifty congregation of the United Church in Tokio. The Rev. Uyemuro who is at the head of it is an independent man, not a special friend of foreigners, and not in the habit of asking the foreign missionaries to preach for him. I rejoice in the great success of this church, for I was at least one of its founders, giving two years of hard work to its beginning; but I am grieved sometimes that the work that my wife and I did there and the support the Mission gave it, are, apparently, so little appreciated by those who now control it. It is but natural to grieve over such seeming slights, but these are no more than one may expect in all the existing circumstances.

Speaking of the Bancho church suggests to me a delightful evening spent in company with Mrs. Moore and some friends at the Christmas festival of the Meiji Girls' School which is near the church and which has been a feeder of the congregation since its organization.

This school, though not a mission school, has a Japanese Christian gentleman for its president, who is also an officer of the above-named church. He is assisted by several ladies, wives of missionaries of the Dutch Reformed Mission, who give their services gratuitously, and by one paid foreign lady teacher.

The study of the Bible is optional; but through the influence of Japanese and foreign Christian teachers exerted upon the students in their daily intercourse, and by faithful work done in the Sunday-school, more than sixty souls have been brought to Christ in the last three or four years, most of whom were received into the Bancho church.

This is a noble work and a glorious record for a non-mission school, and shows what one earnest Christian man may be able to do, if he is wise and prudent and kind in his dealings with those who are under his care.

Here I heard some fine English and Japanese singing under the leadership of Rev. Mr. Harris and his wife, of the American Reformed Mission; also fine Japanese instrumental music, one of the performers belonging to the family of a native prince, of whom it is said that she would like to receive baptism, but dare not, on account of her family opposing it.

Our churches in the vicinity of Tokio wished me to visit them, but as my passport was not properly made out I could not make the trip. By some Japanese friends, one of whom was the elder from Nihon Bashi, Yoshida Marizo, I was told that they had meetings for three consecutive nights, which were well attended.

During my stay in Tokio I had hoped to go to see the new Parliament, but as they adjourned over the New Year's holiday, I was denied this much-coveted privilege. On the 8th of Jan. we returned to Sendai, and have since then been busy with our accustomed work.

Since the New Year the cold has been severe, and in the last few days we have had the visit of the heaviest snow storm I have yet seen in Sendai. Good sleighing, but no horses and sleighs with which to enjoy it. There are signs of increased activity in Christian work, and we have hope of a larger harvest in the year 1891 than in its predecessor, which may God grant.

Yours,

J. P. MOORE.

Fox Worship in Japan.

ALL through Japan we find temples and shrines erected to the fox. The fox was a very popular god before Japan was opened to other countries. All the people, from the poor day laborer to the feudal rulers, worshiped the fox and prayed for his protection. The rulers often sent messengers to the fox when some great event was about to take place, or when they were in distress. Thus the dignity of the god became very great, and many curious things happened that the people believed to be the work of the god.

After the country was thrown open to foreign civilization and influence, new literature, laws and politics have been working their way into Japan; and as the people become more civilized, the old ways are dying out, and among the rest fox worship is becoming less and less popular.

The old people say that the power of the god is becoming weak, because the powers of man are becoming stronger and stronger.

Although not as popular as it once was, still many people pray to the fox for his protection of their families now and for the future happiness of all their descendants.

The people say that originally the fox was the servant of Inari, who was the rice god. Inari employed the fox to work for him in the rice fields. The people knew the fox to be sly and cunning, and so they thought if they would honor and worship him, he would be so proud and happy that he would surely bestow blessings upon them now, and hereafter give them eternal happiness. But they said, if we do not worship him, he will send down affliction on us and our children. So when they found a den in which a fox lived they cleansed the place, built a little house as the temple, decorated it with many flags and daily offered food to the fox.

There were two classes of foxes, those that lived in the mountains and the temple foxes. The mountain fox was thought to be inferior to the fox that lived in a temple.

It was the common belief that the inferior foxes had the power to derange the mind of man; but if such a bewitched person were taken before the temple he would surely be healed, because the superior fox had authority over the inferior one.

Thus fox worship became very popular and the real god of rice was almost forgotten.

Among the many fox temples in Japan, the one at Iwanuma, a village about ten miles from Sendai, was the most famous and prosperous; so that on festival days people came from far and wide, some even from Kioto and Osaka.

We were much interested in the story of the origin of this temple. It was somewhat as follows:

Almost one thousand and fifty years ago under the reign of Yōmei, a privy councillor, whose name was Ono Takamūra, left his home in Kioto, then the capital of Japan, and visited the provinces in the northern part of the island. On his back he carried a box in which

were a pair of foxes from the temple of Fushimi. After traveling many months he came to a bridge about one mile south of the village of Iwanuma. Here he sat down to rest and to eat his dinner. While sitting here he thought he would open the lid of the box a little, and in doing so the foxes suddenly jumped out and ran away in opposite directions. As they ran they cried eight times "One in the north, the other in the south." This bridge is still standing and the villagers call it "the bridge of eight voices." Ono Takamura was very much astonished when the foxes escaped. For several hours he stood looking around him not knowing what to do; finally he saw the foxes enter the woods near by together. He took this as a sign that the gods wished to reside in that village, and so he erected a small temple for the god on the edge of the forest. This was the beginning of the famous Iwanüma Temple.

It was a very little temple that Ono Takamura had erected, so small that few people knew of its existence; and in this state it continued for several hundred years.

About five hundred years after this a famous priest and poet by the name of Nōin, living in Kioto, heard that Takamura had erected a temple in Iwanuma. He determined to visit the place and left his home for this purpose in the spring of the year; and after a long journey of many months he reached Iwanuma late in the fall. The temple was still so small that he could not find it. While passing through the streets of the village he met a boy riding a wooden horse. He stopped the boy and inquired the way to the temple. The child did not answer but pointed with his finger to the forest and then immediately vanished. Nōin followed the direction and soon found the temple where he worshiped the fox god. Nōin thought the youth he had met was the incarnation of the god.

Again several hundred years passed, after the priest visited the temple. It now fell into the hands of the Buddhists. But the priests continued to worship the fox. A monastery was started and was known by the name of Takekomaji, Take (bamboo) koma (a colt) and ji (monastery), the name arising from the priest Nōin meeting the boy riding on a stick.

By and by the temple became very flourishing, and larger temples were put up. Nearly a hundred years ago the temple passed into the hands of the Shintoists, and the god was given a high rank by the Emperor. The god is still known as "the great god." Ten years ago the Emperor lodged in this temple while on a journey through the northern provinces of the Empire.

But in describing the temple I have wandered a little from the fox.

As I said before, this temple was built in the woods. The home of the foxes is just back of the temple. It is a cave measuring three hundred ken (one ken is six feet). The cave has two openings, and a temple was erected at each one. The ground near the temple is all enclosed by a high board-fence to keep out other animals. The den or cave was surrounded by many walls, and no one, not even the priests, could see into it. It is said that persons living near the temple would occasionally see the foxes go out into a field after sundown and wrestle with each other.

It was the custom of the priests to offer boiled rice, eggs, bean-curd that had been fried in oil, and fish to the foxes once a day. A large table was placed in the temple-yard on which

the offerings were arranged. The feast was spread before sunset; and then, just as the sun began to set, the priests informed the foxes that their banquet was ready. This they did by beating drums very loudly and striking the hyoshigi (which is made of two blocks of wood, and the noise is made by striking them together). Then the foxes, one by one, come slowly out of their den and carry their food away in their mouths. This happened every day. Any person who offered food could stay and see the fox gods, if they wished. The young friend who told us this history said that he went with a friend one evening to see the foxes. It was a dark, cloudy night, and so they placed a lighted candle on the table that they might the better see the foxes; but one old fellow carried the candle off in his mouth. The young man said there were three kind of foxes—the young, middle-aged and old ones. The first were a light red, the next had white-tipped tails, and the old grandparents were all white.

There are many festivals celebrated in the temple during the year, but the greatest one takes place during the week beginning on the first horse-day* of the second month. There is a funny story concerning this festival. They say that the night before the festival the foxes of the temple invite all their friends and relatives from surrounding and distant villages to come to the feast. So any person out in the fields on that night would see a great many lanterns going in the direction of the temple. Near Iwanuma there is a ferry known by the name of Fuji ba. On this night the foxes are changed into fine gentlemen, who step into the boat and are taken across the water without charge, for the ferrymen know they are carrying their gods.

They say it is a true story that a certain ruler of Sendai was one day out hunting wild geese. He shot one, but before he could pick it up a fox ran out of the bush, seized the goose and ran away with it. The ruler at once sent a messenger to Iwanuma with the request that the fox should be punished for stealing his goose. The next day the dead body of the fox thief, with the goose in his mouth, was hanging on the portal of the temple.

Some years ago there was a very large fire in Iwanuma. Several nights before, the foxes kept up a great crying. The people said afterwards it was the gods telling them of the danger, but that no person heeded the cry.

They also said that one of the fox gods was transformed into a man who worked hard to extinguish the fire.

Again, they say that if any person born in Iwanuma will eat of the flesh of the fox, he will surely become insane or a leper, or he will die at once, as a punishment from the gods. They say there are many instances of such punishment.

Four years ago when the railroad was built through Iwanuma, the foxes began to disappear. The people say it is because they could not stand the noise and rumble of the cars. The priests deny that they are leaving, but nevertheless fox worship is slowly but surely dying out.

The Lord grant the day may soon come when fox worship and all other forms of idolatry may be wiped out of the land.

MARY B. AULT HOY.

75 Higashi Sambancho, Sendai, Japan.

* Will be explained in another article.

—The receipts of the treasury for the month of March were $2582.65. This, it will be perceived, is almost three hundred dollars short of February. The receipts for the last two months enabled the Treasurer to meet the temporary loans he was compelled to make for the current quarter; but, for the quarter which will be due in a few weeks, he is largely dependent on receipts yet to come in. Will the brethren please bear in mind that the expenses of the Board are largely increased by the appreciation of silver? It is struggling to avoid doing what the American and other Boards have been compelled to do, namely, to discontinue part of its work. Will the Church sustain it, and enable it to go forward with the prosperity with which God has hitherto blessed our foreign work?

Another Teacher for the Girls' School.

THE officers of the W. M. S. G. S., having apprized the Board that they are now ready to support an additional lady teacher in the Girls' School in Sendai, the Board directed the Secretary to issue a call for applicants for that position. The qualifications requisite are well set forth in an article signed "Miriam," in the January GUARDIAN, except that the educational equipment must be more thorough than there indicated. There should also be the ability to teach German. Now that the long-desired provision to this end is available, it is fondly hoped that there are those who have heard the voice of God calling to this service, who will now respond to this solemn call and consecrate their lives to this holy work. Any one desiring more definite information will please address the Secretary of the Board (whose new address is, Mechanicsburg, Cumberland Co., Pa.). Applications to be sent to him. Any person knowing of suitable persons who may hesitate to offer their names, but who may be open to approach by the Board in the way of a solemn personal call, will please write that officer. We pray that the Holy Spirit will speedily indicate to the Board the servant He would have enter upon this blessed mission.

How the Treasury Stands.

THE late meeting of the Board in Harrisburg, Pa., on March 10th, 1891, was in many respects a joyous one, but in other respects it was sad and embarrassing. We were all made glad in the fact that our work abroad is moving prosperously and encouragingly forward. Our missionaries are laboriously and happily pressing onward with their work; the schools are well filled with scholars; young natives are going forth as laborers into the field; and girls are being prepared to make happy Christian homes. But when we came to the consideration of the state of the finances, there came over us a spirit of despondency. The receipts of the treasury, for about a year past, had been running below the current expenses. But for the effort of the "Missionaries' Appeal," which swelled the receipts for February to upwards of $2800, the Board would have been compelled to face the fact of some two or three thousand dollars increased indebteness. As it is, by effecting a temporary loan, the treasurer was enabled to meet the arrears in current expenses up to June 1st. The anxiety now is, where are the funds to come from for the next quarter, which should be remitted in July and which will require between $4000 and $5000?

If the income of some $2500 per month could be kept up for a few months, then would the treasury be made even again with running expenses, and this would open the way to a struggle with the existing debt and the amount necessary for the completion of the Seminary Building. But in view of the uncertainties in the case, the Board thought it expedient to suspend operations on the building after it is under roof, if it can be done under the terms of the contract. But to avoid if possible this evil, a movement has been resolved upon to try to secure by *special* donations, a sufficiency for its completion during the year.

A Word to the Inactive.

IT is a cause of pain and distress to the Board of Foreign Missions to notice the apathy and inactivity manifested by a large percentage of our ministers and congregations, as well as the seeming impossibility of arousing them to an apprehension of the critical necessities of our foreign work. True, the late appeal of our embarrassed and distressed missionaries has called forth a prompt and liberal response on the part of quite a number. But that number is discouragingly small, when contrasted with the whole Church. We have reason to be assured that not a few of our ministers have not even read that appeal to their congregations, much less have they given them an opportunity to contribute.

Brethren, we call God to witness that it is no more possible for your Board than it was for the children of Israel in Egypt to make bricks without straw. And yet we know positively that if only the inactive could be incited to make an effort, the necessities in the case would be promptly and abundantly met. What can we say and do to arouse their attention and quicken them to active efforts? Yes, we will pray for the Holy Spirit's constraining grace in their behalf. And we will also in the way of adding "line upon line and precept upon precept," repeat to them the imperative necessities which press upon us.

The Board must have about $5000 a quarter, or $20,000 a year for ordinary current expenses. This is to be paid quarterly, and to save the missionaries from privation and embarrassment must be remitted four to six weeks before it is due and payable, in consequence of the distance, etc. Then we need $5000 to complete and furnish the Seminary Building, which, with that sum in hand, could be done during the coming summer. In addition to this, is the debt of $5000. The current expenses have been increased mainly by the increased price of silver by some $3000, for the coming year. Should silver fall in price, it will be to our advantage.

Now, brethren, please be not frightened at these figures. Fifteen cents a member per year will more than cover them all. Is that too great a sacrifice for us to make on the altar of the Lord to save Japanese souls? If so, then we had better call home some of our missionaries, dismiss part of the scholars from our schools, and let those perishing souls who might else be saved go down into the darkness of the grave without the light of life.

The Kid Glove Fund.

Received for this fund since January 1st the following:

Mrs. W. D. Rauch, Lebanon, Pa.	$2
A Friend in Akron, O.	2
Mrs. H. Rust, Tiffin, O.	2
Mrs. E. J. Callender, Mt. Crawford, Va.	2
Miss L. M. " " "	2
Miss M. E. " " "	2

MRS. G. Z. KUNKEL, Treas.

The Kind Needed.

WE clip the following from a letter by a missionary in Japan to the American Board. It furnishes us with interesting reading:

During the past summer this whole question of reaction in Japan, friction between Japanese and foreigners, and treaty revision, has been very carefully considered by our Mission, especially in its bearings on the problem of more men. After conference with the best informed Japanese brethren, our answer is clear, decided, unanimous that the Japanese Mission of the American Board positively needs more reinforcements. The year 1891 should see thirty new helpers sent to us across the Pacific by the American Board. They should be the strongest and best men and women to be found—in Biblical language, "full of the Holy Ghost and wisdom," in modern parlance, full of grace and grit. I would specially emphasize the great need of tact in dealing with a sensitive, ambitious and patriotic people.

These are troublesome times in Japan. Last week's paper reports the gathering in Tōkyō of 117 *soshi* from all parts of the land, with more to follow. These men are patriots, full of fanciful theories, imaginary fears and revengeful purposes. I should dislike to be a prominent Japanese official just at this juncture, unless my duties called me to Patagonia or Great Britain. But the foreign missionary who behaves himself and keeps aloof from politics, will not be molested. On the contrary, his presence is generally welcomed everywhere as a boon to the country and one of the safeguards of the times; but he will need to exercise patience, charity and every other Christian virtue. Moreover he must be willing to work through the Japanese. The more he can sacrifice self and honor the Japanese side of the work, the greater will be his success. More than one missionary in this bright land is practically side-tracked because he cannot bring himself to labor after this fashion. The spirit that prompts to a constant use of such terms as *my* church, *my* school, *my* native helper, is out of place here. Men like John the Baptist are needed who can say, "He must increase, but I must decrease."

He Can, if He Will.

WILL our ministers please read and ponder the following words of a brother minister:

"Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he be so disposed, secure the adoption of some plan of benevolence that will be both helpful to the church and to missions. It is not that the churches, even the smallest and poorest, as a rule, are not willing to contribute to these causes, that so large a number give nothing, but it is because they are not informed as to the necessity and given the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people."
—*Missionary Herald.*

—Rev. Dr. Happer, of Canton, has estimated that the Buddhists of the Chinese Empire, instead of numbering three or four hundred millions, do not exceed seventy-five millions. Rev. Dr. Nevius, of North China, in answer to the question, "What proportion of the people are Buddhists?" replies that there are comparatively few, aside from the monks, who would call themselves

by that name, if, indeed, they even knew what was meant by the question. The great mass are nothing at all by self-designation; they have no religion whatever, except as occasion seems to require.

—Corea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Coreans. Without having heard or seen a missionary, thousands of people have heard of Christ, and turned from vain things to the service of the living and true God. These converts are the fruit of the circulation of copies of the New Testament in Corea by Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.—*The Presbyterian.*

—There is but one lake on the urface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a Church all of whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—*William M. Taylor, D.D.*

—Mrs. Moore's touching letter concerning the homeless, friendless orphan girl who has fallen into her hands, has been read, no doubt, with deep interest and sympathy. It rejoices us to be able to say that her appeal has been promptly responded to by some kind-hearted ladies of Chambersburg, Pa. The little waif will be provided for. But beyond this individual case, the Board is at present totally unable to go. It is out of its power to approve a movement in the direction of the establishment of an Orphanage — even an incipient one. That will come in due time. It must beg the Church, for the time being, to confine and greatly enlarge its contributions to the carrying forward of our work in its present proportions, and to lift the mountain weight of financial difficulties which now weighs upon it.

—About the beginning of this year the influenza reappeared in Sendai. Soon it broke out in the Girls' School. The girls "took it by twos and threes and sixes, till the school-house seemed a regular infirmarv. For two weeks the floor of the sick-room has been so strewn with beds that it was impossible to pick one's way between them, except by walking on the beds." Miss Poorbaugh was at times nearly distracted.

—Ladies who think of sending presents to Japan for next Christmas, should carefully read Mrs. Schneder's letter in this number of the GUARDIAN. Also bear in mind that to have them reach Sendai in time, they should be shipped as early as June or July.

—MR. WINCHESTER, in coming from China across the United States, had his heart stirred within him at seeing three or four churches in small villages of from four to seven hundred inhabitants, while he thought of the "magnificent parish of Pao-ting-fu with its three millions of precious souls." "Oh, if I can but give the people here a look at the distant work as I see it, they surely will know no limitation to their service in behalf of foreign missions!"—*Miss. Herald.*

—A pious African went to a missionary to present a contribution to send the gospel to others. The missionary thought the negro offered a larger sum than he was able to give; but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—The Editor is sorry to omit the Children's Page and half his own space, but there is no better way this time.

—In a late *Mercersburg College Monthly*, Rev. J. W. Knappenberger briefly tells what woman was and did both in the Old Testament times and in the days of the apostles, while in some late *Messengers* Rev. J. G. Noss tells the sisters what their position is in relation to the brethren, especially in reference to public activities in the Church.

—The Board of Foreign Missions having accepted the offer of the W. M. S. of General Synod, to pay the salary of an additional lady teacher in Japan, asks the Society also to provide her outfit and traveling expenses to Japan, about $600. As the ladies of Pittsburgh Synod did this for Miss Poorbaugh, should not the ladies of the Eastern Synod meet the present demand? So one of them asks; and she proposes that one hundred of them at once send to the treasurer, Mrs. G. Z. Kunkle, Harrisburg, Pa., special offerings, sacrifices if need be, for this purpose.

—The Missionary Society at Macungie, Pa., in March celebrated its sixth anniversary. Rev. T. J. Hacker, Rev. Dr. A. J. G. Dubbs, Rev. Dr. N. Gehr and Rev. A. C. Whitmer took part in the impressive services. The offerings of the past year from about 100 members were $170. Dr. Dubbs, former pastor for nineteen years, referred to the great change in the matter of benevolence, and congratulated the pastor, Rev. T. N. Reber.

—Some time ago, the Heller Missionary Society of Arendtsville, Pa., Rev. B. F. Bausman, pastor, celebrated its eighth anniversary. Rev. Dr. S. N. Callender delivered the address and preached on foreign missions before both congregations of the charge. An offering of $20.10 was given for our Japanese missions.

—In the Bender's congregation of the same charge, a vigorous Missionary Society of over 100 members has been organized, where before there was only a feeble "union" Society.

—The *Brotherhood Star*, the spirited organ of the Brotherhood of Andrew and Philip, shines for the advancement of Christ's kingdom among young men. Its pages are sprightly, and must be helpful to those for whom they are prepared.

—In four of his five congregations, Rev. C. B. Schneder, of Pine Grove, Pa., has Missionary Societies, holding monthly meetings. One of these lately celebrated its first and another its second anniversary.

—Please note that all matter for the MISSIONARY GUARDIAN must be on hand not later than the fifth of the month for the issue of the month following.

—The Ladies' Missionary and Aid Society of Butler, Pa., during the year past not only raised its promised $1000 toward the new church, but also paid for carpet and chandelier (over $300), besides $300 more toward the debt. This shows what organization, activity and perseverance can do.

—Many of our missionaries will be delighted to see that much of the help received at Easter has come from the hands and hearts of the dear children of the Church.

—Dr. Gehr, in the *Missionsbote*, says a very kind word in behalf of Women's Missionary Societies.

Church Extension Society.

AT a conference of ministers and laymen, lately held in Philadelphia, "The Church Extension Society of the Dutch and German Reformed Churches of Philadelphia," was organized, having active members and contributing members. Active members pay an annual fee of $1; contributing members pay any sum.

The object of the Society will be to organize missions in the city where necessary, and to co-operate with the Board of Missions in sustaining them.

After the adoption of a Constitution, officers were elected: President, Rev. James Crawford, D.D.; treasurer, Elder H. M. Housekeeper; secretary, Elder J. H. Buckingham.

Income for March.

General Synod's Board.

Missions	$545
Church-building	27
Hungarian Work	
Harbor Mission	
	$572

The Bi-synodic Board.

Missions	$537
Church-building	614

Board of Foreign Missions.

For the general work	$2582

For May.

Bible Reading—Faith.

Subject for Prayer—"Lord increase our faith."

Topic for Study—Unoccupied territory.

Anniversary.

THE ninth anniversary of the Missionary Society at St. Clairsville, Pa., was celebrated March 29, 1891.

The program consisted of recitations, readings and music, with addresses by the pastor Rev. S. Z. Beam, D.D., Rev. D. M. Blackwelder of the Lutheran Church and Elder Henry Beckley.

The treasurer reported over $100 received during the year; and the secretary, that the members manifest a growing interest in the work of missions. The Society contributed during the year to the Mission Boards and to various missions of the Church.

Our Society recently met with a sad loss in the death of two devoted members, Mrs. Mary Oster and Mrs. Susan E. Hoenstine. A. M. B.

Sixth Anniversary.

March 8th was an enjoyable occasion for the Missionary Society in Woodstock, Va., being its sixth anniversary. Notwithstanding the rain, a goodly number of persons were present, showing not only by their presence but also by their deep interest that the mission cause has warm friends here.

The exercises of the evening consisted, in part, of an excellent address on the subject of missions by the pastor, Rev. A. K. Kline; the report of the president showing eighty-six active contributing members enrolled; and the treasurer's report, stating that the Society, though small, has contributed for missions during these past six years nearly five hundred dollars.

At a previous meeting an election of officers for the ensuing year was held, which resulted as follows: Dr. J. B. Rush, President; M. H. Hottel, Vice-President; A. S. Will, Secretary; Miss Laura E. Bargelt, Treasurer; Mrs. A. K. Kline, Corresponding Secretary; N. B. Schmitt and Willie Martin, editors of the *Budget*.

We trust that the Society may go forward and accomplish even more in the future than it has done in the past.

X.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. I. JUNE, 1891. No. 6.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Giving to the Lord.

MUCH of our modern giving is induced by want and distress in our midst. We see poverty and squalor before us, and at once our sympathies are enlisted and we give liberally on the spur of the moment. We would not say that there is no merit in such giving; but we certainly cannot believe that it is giving from the highest motives. There must be different ground for our giving than simply the want that may exist about us, much as we should alleviate the distress of others.

Again: in the Church we have very much of the giving which has the spirit of stern duty back of it. A person is a member of the Church, and upon that ground he feels that he is under certain obligations to the Church. He feels that he should support the Church by his contributions; and here it is often a question as to how little may be given to discharge the obligation. Duty in the proper sense of the term is a good thing, yet when a man gives from a sense of hard duty only, that giving is generally with a good deal of grudging. The gift comes not as the result of a heart full of love to the Master, but as the result of a certain outward relation which the person sustains in the body of Christ. There is a good deal of slavery connected with such giving. It is no pleasure to the giver, and certainly does not bring a blessing in return. Others again give because they are ashamed to refuse. In such giving there is simply no blessing at all.

In mingling with the members of our beloved Zion, we have found a considerable class who regard the matter of giving from quite a different standpoint. Neither poverty nor the need of funds by the Church are the incentives which cause them to give. They are not controlled, primarily, by these outward circumstances and conditions of human society. They, on the contrary, hold that of the blessings which they receive and the treasures granted them, a portion belongs to the Lord. They, therefore, most sacredly give this portion to the Lord. This may be one-tenth or a less or larger amount; but whatever the proportion, that is not used for any private purpose but most sacredly devoted

to God's cause. We know of those who literally put the Lord's portion in a place by itself, not to be touched or given for any other purpose than for charity and the general cause of benevolence. This does not prevent them from making special offerings, if they feel prompted so to do because of special blessings that they may have received. We can bear testimony to this fact, that wherever we meet these people we meet with a ready response to the claims of the Church. Wherever we find the "blessing box" there we find the ready cash to help along in the good work.

We know that some people find objections to the way of doing that we have described. They claim that it is "pedantry" and old fogyism, &c. Call it what you please, but it is the kind of old fogyism that we like. Let us have a little more of it. It will not injure the Church, we assure you.

Some object to the idea of giving one-tenth of one's income. All right again. We do not plead for the tenth particularly. Some should doubtless give more, while others, perhaps, cannot give so much; but we do plead for the Lord's share. Does not a part belong to the Lord? If so, what right have we to use that part for our own selfish ends? Is it not time that we preach the need of a little *conscience* on this matter among our people? Behold! what drumming and persuading are necessary to get the much needed funds! Here again we hear some say, "We never drum our people for funds." There may be a few such; but we can also bear testimony to the fact that some such do not get much from their people. Those who get largely from their people are they who most persistently and constantly have the various causes before their people. But when that happy day once comes when in every house will be found the "blessing box" into which God's portion is sacredly placed, then there will be little need of urging or drumming. When that time comes, the agent's occupation will be gone and the Lord's money will flow into His treasury where it belongs, and the Lord's cause will prosper as never before.

And Again.

WE cannot refrain from again urging upon the missionaries under the General Board to see to the greater circulation of the MISSIONARY GUARDIAN. These are the only ones to whom we have authority to speak; and upon these we would urge to go to work at once. By the reports at the annual meeting of the Board, we may infer that the missions are not at all overburdened with the Church periodicals. None take too many, while some take a shamefully small number. Here, then, is an opportunity for the magazine. The cost is not much, so that there can be no plea made against it on that ground.

How a new mission can be built up without the aid of the church periodicals, we cannot understand. In this magazine we have the news of the Foreign Board and all the Home Boards. To have a people in full sympathy with the onward movements in the Church, is to make them more active and more self-helpful. That is what every mission needs—and yet that is just what many of them lack; and therefore the Board is compelled to carry them from year to year, whereas they should have been self-sustaining long since.

It may seem strange, but truth compels us to state publicly that to the question, "How many church papers

are taken?" the answer by two of the missionaries is, "none." We are sorry to make this statement, but we want to say here that these fields are not situated in the wild West, but in the staid and sober East. Our charitable feelings compel us to think that there must be some mistake about the matter. How can it be that any considerable number of Christians can live in this enlightened age without reading religious periodicals? And it will not do to say that they take the papers of some other Church, or union religious papers. To be interested in the Reformed Church, they should take the papers of their own Church. They need to be intelligent members of the Reformed Church, and her literature they should use. We, therefore, here again urge upon the missionaries under the General Board to put forth their most earnest efforts to increase the circulation of the MISSIONARY GUARDIAN. By doing this they will greatly help their own cause by increasing the interest in church work.

Self-Sustaining.

AT the late annual meeting of the Board at least two of the missions, while thanking the Board for past help, gave notice that after certain dates they would try to get along without the aid of the Board.

Linfield, in the Philadelphia Classis, ceased to draw any appropriation after April 1, '91. Thank you, Bro. Mertz. Glad we could help you, but equally glad to hear that your people will carry their own burdens hereafter.

New Basil, Kan. Pastor Bollinger tells us to cancel his appropriation after July 1st, 1891. This field has not been under the Board long, and we are really glad to hear that the field will pay the salary in full without the aid of the Board.

It was hoped that several other fields would send in the same good news, but it seems that the hard times, with church improvements, made it impossible for them to declare themselves free from the Board. They will send the same welcome news soon, we are sure.

The Holding On Policy.

"BE sure you are right—then go ahead," is an adage which is credited to the celebrated Crockett. But we suspect the adage is much older than the age of that old worthy. The idea is a good one. To adhere tenaciously to what we believe is right will surely give us the victory in the end. But there are some things which in themselves are right and good, and yet we ought not to hold on to them. We are especially reminded of this at the annual meetings of the Board when the matter of readjusting the salaries of the missionaries comes up. We find here that some missionaries have learned most thoroughly the otherwise good habit of "holding on"—that is, holding on to the Board. We believe that this is a sense in which this "holding on" policy is all wrong. The annual report allows the mission to say how much the Board should pay next year towards the support of its pastor. Of course the Board cannot invariably be guided by these answers, because it must be governed somewhat by previous arrangements, and also by the amount of money furnished by the Church to carry on the work. Now, the intention is not that any field shall be a pensioner upon the Board for an indefinite period of time. The intention is that as soon as the mission can possibly get along without help, it shall do so. This must be so in order that the Board may be en-

abled to help other points. We really believe that some of the missions have a wrong idea of the meaning of the help they get.

Here is a mission which has been under the Board for perhaps fifteen years. During this time the Board has been paying perhaps the greater portion of the pastor's salary, or at least a goodly portion of it. During this time the mission has purchased a lot and paid for it. That is good. A chapel has been erected and paid for. That is still better. A good, substantial, yes, even a very ornamental parsonage has been erected and paid for too. This is in many respects the best of all. The next thing that happens is that the Board is asked, not to reduce the appropriation, because next year the congregation proposes to erect the main church building, which is to be a large and imposing structure, costing not less than from twelve to fifteen thousand dollars. And when that is erected and paid for, that will certainly be a little the best of all that has been done, and all will feel happy—and none more so than the members of the Board.

But we submit this to the candid judgment of these people—whether it is the office of the Board to pay the salary for a people who are so abundantly able to pay the salary and relieve the Board, enabling it to help some other struggling point? Perhaps we are wrong in this matter—wrong in our judgment; but really it strikes us that just as soon as a mission can possibly pay the salary of its pastor, it should do so. To hold off until parsonages and churches are built, is simply compelling the Board to help build these necessary structures. Self-supporting, yet weak charges, might with the same propriety ask that the Board give them aid until they can put up these necessary buildings. We believe then, that while the Board at times cuts down the salary more rapidly than should be done, there are not a few fields now under the Board that should have, before this, relieved it of all the appropriation. And yet it is a fact that we do not always understand the circumstances of the case, and may be wrong in our judgments. Yet the truth still remains that some missions are willing to take help from the Board just as long as they possibly can get it. This is wrong. They should help themselves as quickly as possible.

Women in the Church.

DISCUSSION is a good thing. We cannot come to a clear understanding upon any great question without it. No matter how divergent are the ways of thought, men will come to understand each other better upon important subjects by a thorough discussion of them. Just now the most important discussion before the Church seems to be the position woman is to occupy both in the family and in the Church. It is treated somewhat differently, we know, but that is about what is involved in it. Her position in the family does not seem to give so much trouble as her position and work in the Church. We do not wish in any way to have a part in this discussion. We really have little fears that the women will undertake to transcend their sphere within the Reformed Church. We have yet to find the first woman in our beloved Zion who wishes to enter the pulpit; neither have we found one who advocates the idea that women should enter the ministry. That, after all, seems to be the main point at issue in the discussion. But who has claimed that office

among all the women of the Church? None that we have heard of.

But to labor for the advancement of Christ's kingdom they claim a right; and this too in a sense different somewhat from a mother in the family, or a mere passive member of the Church. They claim that the time has come in the history of the Church when they should be more active than in ages past. The age now demands what the ages past did not. God calls forces into the field that were unemployed in other ages. This certainly is true in the physical world. May it not be true in the Church? To organize into Mission Bands or Missionary Societies they claim is not going beyond the bounds of right and propriety. How can we gainsay her the right which she thus claims? Some say by the teaching of Scripture! But who is to interpret the Scripture on this point, since we find such a wide difference of opinion as regards her sphere of work in the Church? Must we not look about us and judge somewhat by the dealings of the Almighty in the history of the Church? In nearly all the denominations woman is very active. What is the testimony of history as to the advancement made by these denominations? In one we have nearly 200,000 women in the Missionary Societies—in the other over 100,000. Take these and examine the character of the work done, and are we not compelled to believe that the Master is blessing the work? And if so, is this not evidence that in this way God is Himself giving us an interpretation of His word? Of course, we know the point will be made, that very wrong movements are at times very prosperous; but this can hardly be said of His Church. The Woman Movement, in the way of helping in the mission work, is not old in our Church. Only a few years ago the first societies were organized. Very modestly, and indeed even timidly, did the women go to work. They felt that they must do something to help along the greater work that should be done. And what has the result been? Will any one say that it has not been a great benefit in the way of extending the scope of the work? Why should we to-day do more than double what we did ten years ago, so far as the mission work is concerned? Certainly not that our numbers or wealth have doubled in that time. Nor can we believe because of more zeal in the good work on the part of the male portion of the Church. Not these alone, but these in a measure, with the added impetus given by the women in their organized efforts to help along and extend the work.

While, then, the discussion is going on out of which, we believe, will come some good, let the women of the Church actively push forward the good work. There never was a time in the history of our Church when their help was so much needed. The Foreign and the Home Boards need their help. While, then, the *Brethren* may disagree as to the proper interpretation of Paul's letter to the Corinthians, or as to the question in general on other grounds, let the *Sisters* at least agree as to one thing, namely, that it is a good thing to help along a good cause, and then set about to devise the very best means by which to give the most aid to all our Boards. We need their help just now.

Progress.

WE are always pleased to note any progress that is made among the missions. To these new fields we must look for the spread of the Church.

Some people, and good people too, seem to give themselves little concern about the missionary work of the Church; and yet, how can she extend her borders, but by the planting of new fields in towns and cities where she has not heretofore been known? Most of the missions under the General Board are doing well. We here note a few instances:

. . . . . .

Fort Wayne, Ind. This mission now has a good chapel and parsonage. The membership is very active under the leadership of its pastor, Rev. A. K. Zartman. Active preparations are now going forward for the erection of the main church, which when finished will doubtless be an imposing structure. The chapel is entirely too small for the audiences that attend the services.

. . . . . .

At Cleveland, O., the foundation of the new chapel is finished and the walls are going up. This building is 56 by 56 feet and will be quite commodious when finished, sufficient to accommodate the mission for some years to come. The struggle to build is a hard one, but these people will appreciate their new house all the more when they go into it, since they had to labor so hard and sacrifice so much to get it.

. . . . . .

At Columbus, O., a committee has been appointed to find a lot preparatory to the erection of a chapel. This has so far proven one of our most hopeful missions; and let us hope that nothing may occur to retard its growth and to harm its influence for good.

. . . . . .

At Cumberland, Md., the new congregation has been organized with twenty members. Word coming from Somerset Classis tells us that a lot must be purchased at once and preparations made for the erection of a chapel. We are glad to hear this good news from the brethren of the Classis. When a Classis stands up solidly for a mission, then success is almost assured. Too often Classes hand their missions over to the Board and have no more care for them. It ought not so to be.

. . . . . .

Lincoln, Neb. Here a lot and chapel are both imperative for the success of the mission. We are sorry that the Board could not give Bro. Stauffer a favorable answer at its last meeting in the way of giving funds for the purchase of a lot. But we feel sure that the pastor of the mission with the good people there will solve the problem until such time as the Board can see its way open to give more liberal help. We hope the Church at large will respond favorably to any calls for help coming from that direction.

—The receipts for missions proper and church-building include some funds that were raised prior to April, but now reported for the first time. It will be noticed that the Hungarian and Harbor Missions are still running behind what is needed. We do hope that there will be a very large increase of funds in the near future.

—The New York *Independent* in every issue gives more or less missionary matter, but now once a month devotes a large amount of space to this subject.

—Men who owe much, if not everything, to system in business, ought not to object to system in the financial side of church enterprises.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

Our Missionaries.

WHAT is a missionary? Our friend, Mr. Dictionary Webster, places the palms of his hands together, with due regard to his fingers and thumbs, looks reflectively at the ceiling, and answers in a sonorous voice: "One sent to propagate religion."

Flitting dimly before our minds is a vision of some dreary-faced man or woman, who, counting as nothing the love and beauty and joy of this world, has undertaken, in an official way, to carry the gospel to the perishing heathen. Affection and enthusiasm would meet with no warmer response from such a person than from an old-fashioned box-pulpit in a country meeting-house.

God does not fashion His missionaries from any specially prepared material; He uses ordinary flesh and blood. Neither does He dedicate to this particular service the poorer specimens of His handiwork. But having made the best kind of men and women, having refined and brightened them in His own mysterious way, He inspires their hearts, sends them out to work for Him and calls them "*missionaries.*"

Suppose we shake our minds a little, wake up and think for a minute or two of this class of the world's inhabitants, in an honest and common-sense way.

Take any man of our acquaintance who is provided with sound brains and a heart; accept him with all his peculiar likes and dislikes, and even those distinctively manly characteristics which are often so perplexing to his friends; fill him with an all-absorbing admiration and love for Christ, and let him comprehend what there is to be done for Him in the broad world; take him out of his dressing-gown and slippers, or from his luxurious hammock and last novel; mount him on horseback and send him up and down the mountains of Persia and Syria; let him stop to talk, under a booth of freshly cut branches, to an audience sitting on the ground;—and—*presto!*—you have a missionary!

Find a gentle, beautiful, *womanly* woman; let her be well educated and accomplished; let her love art, music, dainty dresses and her own way; let Jesus Christ win and master her heart, until she devotes her soul and life to Him; perhaps when next you see her, she will be going up and down some river in Africa, attracting the children along the banks to the canoe by her singing, and visiting and teaching in the villages. You may discover her among the Indians in our own far West, in some one-story log house, cheerfully pasting muslin and newspapers over the air-holes to keep out the blizzards; eight miles from a post-office, and dependent on the red men for supplies; or you find her bravely holding the mission fort, the only representative of the white race, in an Asiatic city of 15,000 people.

Now, what is a missionary? The word, in this age of the world, means a representative man in a grand position, or an ideal woman in the highest place of dignity and honor. It means a clergyman who could command desirable city pulpits, preaching with eloquence and pathos to the blacks on the banks of the Congo; a physician capable of succeeding anywhere in his profession, prescribing for—yes, and nursing—the ignorant, superstitious people of India and Siam; a singer with a voice which

would thrill cultured audiences, going to teach the Japanese, who have no music, how to sing. It means one who under manifold perplexities, in weariness and home-sickness, under a hot sky and in a foreign climate, is often harder worked than a doctor or druggist in a town afflicted with an epidemic. In short, our missionaries for whom we are working, flesh and blood realities of this nineteenth century, are living embodiments of downright, old-fashioned heroism. They belong by right to that glorious company of saints, confessors and martyrs who have, before and since the days of Jesus, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness been made strong, turned to flight the armies of the aliens, of whom the world is not worthy.

Are we ashamed to call missionaries our friends? If our friends, let us love them, work for them, glory in them!—*The Church at Home and Abroad.*

The Great Need.

WE transfer the following article by "*Wyoming*" from the *Reformed Church Messenger* of April 23d, for the benefit of our readers. It presents in a clear way what we consider the great need in the Reformed Church at the present time. The demand everywhere is for more ministers, true, consecrated, well qualified men. Of course, back of this lies the necessity that the whole Church be aroused, and her energies directed to the great work of spreading the gospel among the destitute. "Wyoming's" remarks receive special emphasis from the fact that the two principal Theological Seminaries, Lancaster, Pa., and Tiffin, O., have this year given only thirteen young men to the ministry, a number hardly large enough to supply the vacancies caused by death in the last year.

The Reformed Church needs more ministers. It could employ, and very usefully at that, twice the number which there is any prospect of its getting during the next five to ten years. There is practically no end to the mission points we might establish, if we only had the ministerial force necessary to do it. The other day a new congregation was organized in northern Arkansas, a State hitherto not occupied by us. It is a specimen of work which might be done in hundreds of other places as yet entirely new to us, and of which in many cases even our Mission Board know next to nothing—of many absolutely nothing. They turn up, one hardly knows how, and they would turn up much faster than they do now if we were once after them in dead earnest. Then there is the multitude of overgrown charges which either must call an assistant pastor, or be divided so as to make two charges with two pastors. There is also another source of growth in the number of congregations, which does not arrest special attention, but goes steadily on, we mean the addition to existing charges of new congregations organized out of material in their immediate vicinity.

We need three kinds of pastors in so far as the matter of language is concerned, and that is a great matter in a Church like ours. We need such as are thoroughly at home in speaking English, German and English, and German. And it is not only speech, but sympathy and the sense of oneness with those who use these languages, which is required. There are elements which make all these one; there are

also lines of distinction between them which it were fatal to disregard. On these lines of distinction or difference the matter of sympathy counts for much, not sympathy in the way of pity but in the sense of felt and acknowledged oneness of life. What we mean to say is that a man of thorough German training could not be expected to make a successful English pastor as a rule, nor can a man of English training and tastes be expected to win the favor of a German congregation,—assuming even in both cases that these pastors could speak fairly well the language of the congregations to which they were to minister. The thing is so self-evident to thoughtful people that we need only state the fact. In mixed congregations the same rule holds. No poorer pastor can be put over a Pennsylvania German mixed congregation, mixed as to the use of language, than one who is out of real hearty sympathy with that element, one who can neither in speech nor life find himself at home among them. They will soon also find themselves not home with him. How then can he be useful? And the Pennsylvania German has his like all over the land, wherever the change of language from German to English is in its own, necessarily slow, way taking place.

Now the three classes we have named call for many men to serve them, each in a way somewhat peculiar to itself as pastors. A vast multitude, gathered already or yet to be gathered, stands in this sense at the door of the Reformed Church with just claim to be supplied.

Are we ready to do this great work? Are we prepared to do it aright? The first item in our preparation must consist in knowing what is wanted, and the second in willingness to do it. Then comes the work of being and keeping prepared. That means training young men for the ministry for these varied wants and in sufficient numbers for each class.

Back of this lies the further question of institutions, Colleges and Seminaries. We must have enough of them, and we must have the right kind of teaching force in them. These institutions must also represent the different wants, for not any one is likely to meet fully and fairly the diversified interests which we have pointed out. Some will train English-speaking ministers better than others. Some will excel in training German-speaking pastors. And there is an open door for a College which makes it a main object to train men who will both speak two languages well, and be in full and natural sympathy with people in congregations in which the use of two languages is a necessity.

What the Pulpit Might Do.

THERE are no other two subjects which are more neglected in pulpit discourse than the duty of wealth and the duty of citizenship. We fear that many a Dives will wake up hereafter to accuse the cowardice which never dared tell him what his duty as a rich man was; and we also fear that many an easy-going citizen, who has indolently taken it for granted that he is at liberty to let his city, his State and his country fall into the hands of corrupt men, may hereafter bitterly condemn the unfaithful prophet who allowed him to neglect his duty as a citizen of a free country. Our profound conviction is that the rich men of America, as a class, are disposed not only to be generous, but to be munificent, and that if their duty were made plain to them as a duty to God, to man and to their own souls, they

would do that duty nobly and beneficently. Without such teaching many of them do so now; but with it they would do incomparably better; and we hold the pulpit to be far more responsible than rich men for the undone good that rich men might do.—*Missionary Intelligencer.*

Notes from our Missions.

Astoria, Oregon. Rev. J. G. Schmid, missionary, taking all things into consideration, feels encouraged. Looking at his register of meetings he thinks it is like a "temperature chart," up and down. Some days the attendance is good, others it is small. He is trying to gain the confidence of the Germans and the Americans. Services are held in the Congregational church every Sunday afternoon, except the second Sunday in the month, when he is at Stella,, Wash., where the prospects are good. An effort is being made to raise money to purchase a lot on which to erect a church and parsonage, which will no doubt succeed. A loud call comes from the Pacific coast to the Reformed Church for more ministers. Will the call be heeded?

The Valley of Virginia, Roanoke, Buena Vista, Basic City. The exploring missionary, Rev. Lewis Reiter, reports the openings at these places fairly good. The present greatest difficulty is to find places for holding services. At Basic City a Sunday-day-school with encouraging prospects has been organized. At Roanoke the missionary has held services in a back room at the top of three narrow, dingy flights of stairs. The necessity of securing lots at the earliest possible day, and of erecting churches upon them, is urged. That means money. It is a waste of time and money to labor in these towns, if the work of securing places of worship be not speedily undertaken. At least one more minister is needed, for the very good reason that very little can be accomplished when a man's time is divided between three large towns. This field is important. Will the Church come up to the measure of her duty that congregations may be established in each of these growing towns?

York, Pa. Rev. I. N. Peightel, the efficient missionary, reports the mission as moving along in harmony and peace. Attendance at the regular Lord's Day services two hundred and fifty; at the week day services fifty. More room is needed for the Sunday-school. How to get it is the pressing question just now. All the available space in the church is occupied. There is no room for another class. A parsonage has been erected on the church lot during the past year. The outlook in every direction is good.

Woodberry, Md. The pastor, Rev. E. R. Deatrick, reports that for the most part the people are earnest and devoted. Some are careless. The financial condition of the mission is good. The entire classical apportionment was paid in advance last May. In this the example of the mission at Woodberry might be followed by many old and wealthy congregations, with profit to themselves and to the cause of Christ. Some do not pay the apportionments at all. The available material, the pastor says, has been gathered in. For the present much progress in numbers cannot be expected. For the benefit of others we desire to emphasize the fact that sixteen MISSIONARY GUARDIANS are taken in this little congregation.

Williamsport, Pa. Rev. Lewis Robb speaks of steady progress, more in spirituality than in numbers. Many

more strangers than formerly attend the services, which, in the absence of everything to attract, except the regular services of the Church, is an encouraging indication. The financial condition of the mission is good, the result of the introduction of the envelope system.

Wichita, Kansas. Pastor Love was very happy over the outcome of the Easter services, and also his people were happy. A crowded Sunday-school, the additions to the church, a large communion, fine decorations, a liberal offering for benevolence, an earnest co-operative people, a fair prospect for growth in the near future —these are things that ought to make any true pastor happy. May the glory of Easter morning shine upon Bro. Love and his people during the whole year.

Lisbon, Iowa. Pastor Shultz reports a series of meetings in several of his congregations with encouraging results. The catechization of the young is attended to as far as practicable, the way for this time-honored custom having been prepared by the former pastor, Supt. Fouse. The outlook for the mission at Lisbon is good.

Kansas City, Mo. Dark clouds have pressed down upon this mission almost from the beginning, There seems to be more light now. The pastor, Rev. C. A. Santee, is standing up manfully and cheerfully for the right, and will no doubt succeed. As bright spots, he mentions increasing interest in the regular services of the church, in the Sunday-school and in other departments of church work. He is willing to endure hardships that the cause of Christ may be advanced. His is the spirit of the true martyr, and he will succeed in overcoming the hindrances now in the way.

Freeland, Pa. The pastor of this mission, Rev. E. D. Miller, is thankful for a particular act of the Board. A man of his spirit is always able to discern the presence of the Lord in the work of the Church. Palm Sunday, Holy Week and Easter were times of special uplifting to him and his people. Thirty souls were added to the church. The Easter communion was the largest in the history of the present pastorate. The congregation is advancing in spiritual life and becoming more thoroughly settled in the doctrines and customs of the Church.

The Missionary Society

Of Emmanuel's Congregation, Hanover, Pa.

THE following paper was prepared by a blind man, a member of the above named Society, and has been kindly furnished for publication in the MISSIONARY GUARDIAN. We give it almost as it came from the hand of the writer:

Looking over the past history of the Society, we find it to be in a prosperous condition, steadily increasing in alms-giving and membership. The meetings have been well attended. The subjects chosen for discussion have been of such a character as to keep the members well informed of the needs of the home and the foreign fields, as well as of their privilege to work for our Lord Jesus Christ in the extension of His kingdom and the salvation of man. The addresses have been educational and edifying, and the services strictly worshipful.

The Society is built on a solid foundation in the Church and for the Church. The minister is at the head. The laity, taking their proper places, fill the offices to which they are elected,

doing the work to which they are appointed, giving their offerings and lending encouragement by their presence at all the meetings. We might do much more.

The membership should be larger and the meetings better attended. Do we absent ourselves because the services are not interesting enough? No. We do not interest ourselves in this important work. The true way to become interested in missionary work is to take an active part in it and make it our own.

We do not believe in writing essays for the sake of writing, nor in making speeches and reciting dialogues for entertainment and amusement. That would be lowering the standard of the Society.

It is well for the minister to have the voice of the pews, for by their words and in their lives they show how they hear. It is as essential to hear the truth as it is to preach the truth.

The question is often asked by those who are not favorable to missionary work, Why do Christians take an interest in Missionary Societies? We answer, because we feel them to be a need. Ought they to be a need? No. There should be but one Missionary Society, the Church.

With the same propriety the question might be asked, Ought there to be need of a county almshouse? We must answer, no. If every one who can earn a living for himself would do so; if those who owe a living to others would fulfill their obligations; if parents would provide for their children, and children for their parents when they become feeble and old; if brothers and sisters, relatives, friends and neighbors were bound to each other by mutual love, so that the stronger would help the weaker, there would be no need for almshouses. A community would not then send the worthy poor to the almshouse, nor would the Church throw her poor on the cold charities of the world. Is the need for almshouses a credit or a reflection upon society? The same is true in the Church. If every member would take an active part in the work of the Church, there would be no need for auxiliaries to stimulate the membership to activity.

Again, we are asked, Is not the time devoted to missionary work a waste of time, and the money we give, the sacrifices we make, a loss to us? We are the Lord's stewards. Our possessions are the talents He has given us. We must invest them in His service if we would return them with interest when He comes. Yes, we are His property. When, therefore, we help others we help ourselves.

What, then, should prompt Christians to do missionary work? Love, love to God and love to their fellowmen. Born into Christian families, in a nation highly exalted in civilization and opportunities, surrounded by the influence of the Christian Church and all the advantages which belong to it, ingrafted into Christ by baptism, their life nourished by communion with Christ,—surely this should be the strongest incentive to work for the spread of Christ's kingdom. How can the Christian, whose heart comes in contact with the loving heart of Jesus, help going out after his brethren? Has the man who has always enjoyed the blessing of sound eyes been less highly favored of God than he who was born blind, but has had his eyes opened by a miracle at the age of thirty? If he should be grateful, how much more grateful ought he to be who has always enjoyed the blessing of sight?

Resources of the West.

THE following stirring and true words, taken from a circular issued by the Church Extension Board of the Lutheran Church and published in the *Church at Home and Abroad*, are given as a pointer to the Reformed Church:

The agricultural, mineral, manufacturing and commercial resources of the West are practically unlimited. For every acre of arable land east of the Mississippi River, there are two and a half acres west of it. Much land supposed to be worthless, by irrigation and artesian wells has proved to be the most valuable. The precious metals, gold and silver, are not found in the Alleghanies, but in the Rocky Mountains. Iron is found in every Western State and Territory; coal in every one except Minnesota; lead in all except Minnesota, Nebraska and Indian Territory. Salt and gypsum abound. Idaho has a mountain eighty-five per cent. pure sulphur. In the Rockies are found the finest building stone, granite, sandstone and marble of all possible colors and shades. The home market and these resources are rapidly developing large manufacturing industries. Commerce is coming from the East through the great railroad systems in their race to preoccupy the land, and the "wealth of Ormus and Ind" will flow through the Golden Gate. The West does not only possess these resources, but it also has the *unequalled enterprise* backed by the wealth and confidence of the East and Europe to develop them. Railroad companies and wealthy syndicates have faith in the future of the West, and they are showing their works. Will not the Church do the same? The view of the country from the top of the Rockies is quite different from that of the Alleghanies. Those best acquainted with the West have the greatest faith in its future. "We need a campaign against ignorance of the work and of the field." I have just come from three weeks' hard work in Mormon Utah, now alive with Gentile push, and to-morrow I start for New Mexico, and I am sure that our people are not posted on the work to be done for Christ and our country among the Mormons and the Mexicans. Let us have more light and a great enlargement of the work.

Pledges for "Tens."

Previously reported to April 11th, 1891,	73½
Rev. A. Houtz, Orangeville, Pa.	1
English S. S,, South Bethlehem, Pa.	1
Orwigsburg, Pa. charge	1
Seattle, Wash., mission	2
Missionary Society, Schaefferstown, Pa.	1
Society Christian Endeavor, Bismarck, Pa.	1
Society Christian Workers, Millbach, Pa.	1
Missionary Society, Newmanstown, Pa.	2
Trinity S. S., Pottstown, Pa.	2
Congregation, South Easton, Pa.	½
Mite Society, Timberville, Va.	1
Weymer Missionary Society, Hagerstown, Md.	2
Total to May 5th, 1891	89

The Superintendent is privately and publicly making appeals for "tens," because he so well knows what a help the 427½ of last year were to the Board.

All that is necessary to a giving in hundreds of cases, is the will; and all that is necessary in hundreds of other cases is a very little self-denial. And for both classes, the result depends largely upon the pastors. A few words from them or withheld by them settle it. Brethren in the ministry, cannot the 1000 "tens" be raised?

The Hope of America.

THIS land, the abode of liberty and the hope of the nations, will not fall short of its promise as the home of Christian civilization and the leader

among nations in intelligence and virtue, if the Church of God puts forth her strength as the teacher and spiritual guide of the people. But the demands of the work are far greater than Christian people realize. The early settlers were ruled by the fear of God in planting a Christian nation; but the later rapid growth has brought to America elements which are not moved by the same lofty purpose, multitudes who are strangers to our traditions and ways. History gives no ground to hope that a republic can bear the strain that will be put upon it, if it be not strongly buttressed with Christian morality. Its very freedom will become its danger, except it grow in strength of character. The allurements of prosperity will continually draw the people away from true nobility, except the counteracting influences of righteousness are made strong and aggressive. The common life must be lifted up and purified with the Divine hope of the Gospel. What we have already done for the spread of Divine principles must not be made an excuse for slackening, but should be an incentive to do more and more earnestly God's work among the people. With an urgency which is born of great need, we are called to do a work in our day which shall, with God's blessing, leave its influence when we are gone. This is the duty of the hour. What we are to do for our generation must be done now while we live. The Church should be made a vital force in every community.

If the nation were in peril by the approach of an enemy from without, men would spring to its defence, and money would not be lacking. The spirit of self-sacrifice would abound, and men would not count the cost in life or treasure. Shall the Church be less in earnest to save the people for Christ? Shall not Christians be zealous for God's honor? Shall faith falter and love be cold in the presence of perils which threaten the moral life of the nation? No, a thousand times no! Let the hearts of Christian people be stirred to make sacrifices for carrying on the good work of the Church in all parts of our country, and God's name shall be honored, and His praise shall prevail in all our land.—*Spirit of Missions.*

The Ministry of Money.

THE ministry of money in the kingdom of God, is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped mammon, and it certainly suggests certain Divine attributes; for, wisely used, money so multiplies the man's force as to suggest omnipotence, so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly little and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self-enrichment and self-indulgence! —*Selected.*

—In 1892 the Baptist Missionary Society of England will celebrate its centennial, and great preparations for it are now in hand. The Baptists of America will unite in the celebration, but the plans are not yet complete.

"How do you like me"? asks the MISSIONARY GUARDIAN. "Look at my pretty cover, neat title-page, convenient table of contents, clear pages and large amount of useful reading—how do you like me?"

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts of the treasury for the month of April have receded to the figure of $1979.39. This is about $900 less than in February, and about $400 less than in March. A little further reduction will again exhibit a monthly deficit in our necessary expenses. Will not the Church save the Board from such a calamity?

—To show that recent calls upon a congregation to contribute to church work will not deter it from responding again to an earnest appeal in behalf of foreign missions, we mention the case of the Mercersburg charge. We visited two of its congregations on May 3d. Within two or three weeks preceding, they had made large contributions to classical apportionments and church repairs; yet, in response to an earnest appeal in behalf of this cause, they responded to the extent of between $50 and $60. But for the threatening weather which caused a sparse audience in the morning, those figures would unquestionably have been exceeded. Our people are more willing to give than some pastors are to afford them the opportunity.

—Doubtless many of our pastors, when they received the "Appeal" from our missionaries, felt constrained to defer asking their people for a special contribution for foreign missions, by the urgent necessities which pressed upon them to make up their classical apportionments. Now, however, that the annual meetings are over, and a new classical year has opened, we would most importunately urge the pastors who have not yet responded to that appeal (and their number is painfully large) to hasten to afford their people an opportunity to contribute to the urgent wants of our foreign work. Read the "Appeal" to the people again.

—We would again invite and urge the prompt sending in to the Secretary applications for the position of the additional lady teacher in our Girls' School in Sendai, Japan. The Executive Committee will hold its quarterly meeting June 9th, when all applications should be in. It affords us pleasure to say that the indications are that several applications will be made.

—Some of those Japanese children "wearing their first flannels!" How glad it must make Rev. E. N. Kremer's Sunday-school and the kind friends who contributed through Rev. Ferner, to learn of the happiness and comfort their gifts caused those poor children! It is a luxury to make the poor happy and to minister to their comfort. Who will send out more goods for the school girls to make up into garments to warm those shivering little limbs?

—We repeat the notice that the address of the Secretary of the Board of Foreign Missions is changed from Mt. Crawford, Va., to Mechanicsburg, Pa.

—There are perhaps not a few members in our Church who fail to appreciate the grave importance of our Girls' School in Sendai. Some may say, let us first devote our resources to raising up a native ministry, and afterwards give heed to female education. For such persons we narrate the following incident: A lady missionary who had spent a number of years in teaching a girls' school in Turkey, was

one day in conversation with a Turkish gentleman who, while not a Christian, had largely lost faith in Mohammedanism. He remarked to her, that she was right in educating the girls, for no nation can ever be Christianized until it has Christian wives and Christian mothers, and thus is enabled to establish Christian homes. He further remarked, one woman is good for four men, the father, the brother, the husband and the son. For while woman is degraded and enslaved, yet in the family she is after all the power behind the throne. Besides, the Turk has a terrific dread of a mother's curse; and this constraining fear gives her a power which has deterred many a one from embracing Christianity, and has also armed her with an influence which has won many to accept it. This Turkish gentleman sealed his convictions on the subject by making a donation of a thousand dollars to the lady's school.

—It is a matter of profound satisfaction to learn that the anti-foreign feeling which has come so widely to prevail in Japan, is not anti-Christian and operative against missionaries and churches. The principal cause of complaint is that foreigners, contrary to law, are beyond the limits of the conceded settlements, penetrating into the country, acquiring property and entering into business in competition with the Japanese merchants. The House of Parliament has been called upon to arrest this movement as long as existing treaties are in force. In the application which was made to the House, missionaries, persons in the employ of Japanese and churches were excepted. Thank God, the door is still wide open for the gospel, and Christian people may still feel encouraged to labor and contribute for its widespread proclamation, and dismiss all fears as to the personal safety of the missionaries.

—It cannot but be gratifying to every member of our Church whose heart is in our foreign work, to learn of the prominence and wide influence to which the Bancho church of Tokio, the first-fruits of our own work, has grown. Mr. Nakajima, the president of the lower House of the new Parliament, is a member of this congregation; so also is Mr. Shimada Saburs, the chairman of the Committee of the whole House; and now it falls to its lot to be the honored instrument of the Holy Ghost, to point out the accepted basis of the Confession of Faith for the Church of Christ in Japan. Truly are we permitted to see some of the glorious fruits of our labor.

Our Training School.

—A recent revision of the list of students in the Training School at Sendai, who are supported by individuals and Societies in the home Church, shows that of the fifteen on that list three have gone out into the field as licensed ministers, four have become self-supporting, one has died, three were dismissed for sufficient cause and four still continue their studies. The Secretary wrote to those patrons whose beneficiaries no longer need their support, and we are happy that most of them requested the designation of other recipients of their support. Some two or three we have not yet heard from. Of the old list there are four still in the institution, ten others have been applied for and one other we will ask the Mission to designate in our next communication, so that the number of fifteen will again be reached. Besides the fifteen there are between twenty and twenty-five other students. Some of these are self-supporting; and the others are supported

out of the general appropriation by the Board to the school; for the Faculty could not find it in their hearts to turn away applicants, even when the receipts of the Board could ill afford their reception. But the limit in this regard has now been reached.

—Among the patrons, while most of them are Societies or Associations, there are also several individuals. One is a pious old father who after having educated his son for the ministry in which he is now laboring, feels moved to raise up another to proclaim the everlasting Gospel in far away Japan; another is an elect lady who thus will lay up treasure where neither moth nor rust will corrupt; and still another, one who would thus erect a memorial to a loved departed one. We once before referred, in the MISSIONARY GUARDIAN, to the beautiful and devout propriety of raising such an imperishable monument to our departed. We have not a word to say against the erection of memorial windows and such like testimonials of Christian affection; but could the dead speak to us, may we not well suppose that their choice would be a living herald of that redeeming love in which they now find their blissful rest, that through his ministry others might arise in later generations to win to Christ souls yet unborn.

—There was a Christian father who had two loved daughters. God called one of the little ones to Himself. The Sunday-school proposed to erect a monument on her grave. "No," said the father, "I will mark her grave with a simple stone; it is all that is needful. But if you will erect a memorial to my dear one, educate a heathen girl." They did so. That heathen girl took the name of the deceased child. She grew up a Christian woman and became a Christian worker; and the sad but rejoicing father said, "Now is my darling child in heaven working for Christ in the person of her dark-browed sister in India."

The Girls' School.

WHILE a commendable interest and activity have been recently shown in the support of candidates for the ministry in our Theological Training School at Sendai, several new applications of this kind having been made, there has been a falling off in this regard as to the girls. Several inquiries were made concerning the orphan girls, in whose behalf Mrs. Moore wrote, and whose appeal was so promptly responded to by some ladies in Chambersburg, Pa.; but offers to support girls in the school under the Misses Poorbaugh, have not been coming to us of late. It will be recollected that Miss Lizzie Poorbaugh in a recent letter spoke of two or three girls needing support, for whom no provision was made and whom she could not find it in her heart to turn away. These girls are not yet provided for. Besides, in a still later letter, she states that the school is not full. There is room in the building now for some ten or a dozen additional boarders. Will the ladies of our Church and Missionary Societies and Sunday-schools please bear this in mind? We must have Christian wives and mothers that there may be Christian homes in Japan. These are raised up in the Girls' School.

Furlough for Rev. and Mrs. Moore.

THE experience of all the foreign missionary Boards agree in the necessity of a furlough to the missionaries to return home for a year, after a service of eight or nine years. Experience has also proved this to be

good policy on the score of economy. It serves to lengthen the lives and the term of service of the missionaries, and also quicken their energies, vigor and efficiency. Relaxation and change of surroundings and activities are indispensable to these ends.

Rev. J. P. Moore has been in Japan nearly eight years, and in justice, humanity and good policy would be entitled to a vacation next year. But such have been the embarrassments and discomforts which the want of missionary enthusiasm and liberality of the home Church have entailed upon our missionaries, that they have unitedly asked the Board to anticipate Rev. Moore's furlough by several months, in the hope that his visits and appeals to our churches would revive missionary zeal and lift the hindrances which obstruct the work. After due consideration the Board, in view of the urgency of the case, has with great unanimity acceded to their request. It is now expected that our brother and his devoted wife will be in our midst again in the early fall.

That the Church will welcome them with gladness, and listen with lively interest to the tale of their labors and trials and successes, the Board is well persuaded; and the expectation is that their presence will go far to arouse the membership to that measure of activity and liberality which the successful prosecution of our work imperatively demands.

The Indebtedness of the Board.

IN consequence of the increased cost of our mission work, caused by the appreciation of the value of silver, together with the diminished flow of funds into the treasury, insufficient indeed to meet current expenses, the Board was confronted with the alternative of either contracting our prosperous work or incurring a debt. Faith in God and confidence in the ultimate response of the Church, prompted it to venture the contraction of a debt of $5,000. This is, for the present, funded. Unhappily, since the contraction of this debt the contributions from the Church have not been equal to running expenses, and the distressing outlook was that the indebtedness would be increased. This was the condition of affairs which prompted the Board to inaugurate more energetic measures, and the mission itself to address its touching appeal to the churches for increased liberality. It was felt that the Church must be aroused in this regard, or disastrous results were inevitable.

The importunate calls which the Board has issued, and the more energetic methods which it is now employing, are not to raise funds just at this time for the liquidation of the funded debt, but to meet the deficiency growing from month to month, and to bear current maturing expenses. This is what the Board is now asking at the hands of the Church. The necessity of this is intensified by the fact that our Seminary building in Sendai is now nearing completion, and funds over and above enough to carry on our regular work will, according to contract stipulations, be promptly needed. The cost of this building has been increased by the rise in the price of silver. Not that the contractors have advanced their charges, this they have not done; but it costs more to buy a *yen*, in which coin they are to be paid, than it did when the contract was made. Previous to the appreciation of silver, a thousand dollar gold draft would buy in Yokohama about twelve hundred and fifty *yen*, now it will not buy more than ten hundred and twenty-five to ten hundred and fifty *yen*.

Hence this increase in cost to the Board.

We beg the Church to take full notice of these facts in the case, that it may appreciate the fact that these complications and demands have come upon us through no fault of the Board. It is contending with this adverse flow with all the energy at its command, and it turns in the way of solemn appeal to the Church to furnish it with the means to surmount the complication.

It is in view of the above-named difficulties and embarrassments, that the Board at its last meeting resolved to ask the membership of the Church who are blessed with means, a special contribution for the completion of the Seminary building—a *special contribution over and above the regular gifts for current expenses.* It resolved to ask our wealthier members to contribute in sums of from $100 to $500 or more, to raise the several thousand dollars yet needed to meet our contract engagements. This shortage is some $5,000.

We know that there are numbers of members of our Reformed Church who have the ample ability, and who could with great spiritual profit to their own souls and with no less benefit, even temporal, to their sons and daughters, invest from $1000 to $5000 and even more, in this holy cause of saving souls. Here is an opportunity for investment where "neither moth nor rust will corrupt." The returns are guaranteed by the Heavenly Father's *promise to pay;* and it will work for the Redeemer's cause when earthly treasure may have been lost, and the soul of the investor may have entered into eternal rest. With what blissful inspiration would the thought come to such a soul, in the enjoyment of its heavenly rest, that while on earth I made the investment which still is working to win souls to this blest abode! That the soul in the spirit world does remember and think of those still on earth, let any one learn by reading the parable of the rich man and Lazarus.

Who Will Go?

WHAT ladies in the Church are contemplating this question? In whose heart has the still small voice been whispering in regard to this or that excuse, "Sacrifice that also." No doubt the Spirit of Christ is striving with some heart or hearts, asking: "Will you go? Will you tell the heathen of My dying love for them?" "He who gives himself receives all; but he who grasps to enrich himself is left a beggar at last."

May the Lord choose the one who is best fitted for this work, and give her no rest till she shall cry out, "Lord, here am I, send me!"

M. E. W.

A Lady Teacher for Japan.

OUTFIT AND PASSAGE.

NEARLY one year ago, when the W. M. S. G. S. was in session at Lebanon, Pa., that body of women was urged by Miss Lizzie Poorbaugh to send at once two lady missionaries to Japan.

Miss Poorbaugh showed the advantage it would be to the Church to send them at once, and also convinced all who heard her letter that they were greatly needed.

How very slow we have been! Two things are yet lacking in order to send *one*, the woman herself and in part provision for her outfit and traveling expenses. For this the women are now working.

Friend, reader, by contributing toward this cause you may be providing the outfit and passage of many souls for heaven. Our blessed Saviour grants us the privilege of sending thus to these Japanese, robes of salvation, and of pointing out to many, through this teacher, the way, the truth and the life.

We may say of the heathen:

"He is your brother, give him love!
Destroy not him for whom Christ died,
By tyranny, neglect or pride;
Within the Father's house above
Is room for him and you; and here
You well may hold your brother dear,
Nor make the space between you wide,
For whom Christ died."

Letter from Rev. J. P. Moore.

CONSIDERABLE excitement has recently been occasioned and strong opposition called forth, by the conduct of one of the Christian teachers of the Higher Middle Schools of Tokio.

There is a certain custom in all the government schools on national holidays or festival occasions, of hanging up the picture of His Majesty, the Emperor, or his autograph written in Chinese characters on a scroll, and of all the teachers and students passing before it and bowing to it. This ceremony is called "Heirei," and is defined in Japanese-English dictionaries as a polite salutation to the Emperor, by those who may not be able to meet him in person; and is, I suppose, intended to keep alive the sentiment of royalty and patriotism. It is now regarded by all educated Japanese as nothing more than a ceremony by which those who engage in it show their reverence and respect toward the Sovereign. Formerly, and even now among the uneducated, it had in it something of the idea of worship, a relic of the ancient idea that the Emperor was the "son of heaven," and as a demi-god to be worshipped by his obedient and loyal subjects. For this reason Mr. Uchimura, a Christian of the Congregational Mission, refused to perform the ceremony, forgetting the scriptural injunction, to be as wise as serpents and harmless as doves.

A great howl was raised in the school and outside, and the newspapers and others took it up; until this molehill was magnified into a mountain, and quite an excitement was caused. The Buddhists who are ever on the watch to trump up charges against Christianity, raised the cry of disloyalty against Christians in general, knowing that in this way more than in any other they could create a prejudice against us and our cause.

Rev. Mr. Uyemura, pastor of our Bancho church, and editor of the *Weekly Evangelist*, a Christian paper published in the interest of the United Church of Christ in Japan, took up the subject, and to a certain extent defended Mr. Uchimura, declaring that this custom of bowing before such an impersonal thing as a picture or autograph was childish and detrimental to the cause of true education and higher civilization; and, as the custom was not enjoined in any of the laws of the land, not formerly stated in any rules or regulations of the Educational Department, he called for its speedy abolishing.

For the expression of such sentiments, to the Japanese seemingly disloyal and irreverent sentiments, his paper was repressed by the Government.

The excitement over the matter was mostly confined to Tokio; but in the last week it has broken out at Sendai, caused by two of our young men, students in the Theological Seminary,

delivering lectures on the same subject and expressing sentiments similar to Rev. Mr. Uyemura's.

The students of the large government school of the town were out in considerable numbers when the addresses were delivered in our church, and raised objections and wished to enter into a discussion. This being denied them, they set up a yell and a whoop and retired.

The next few days afterwards the newspapers of the city came out in articles of condemnation, denouncing the young men who dared to express such unpatriotic and disloyal sentiments, and condemning Christianity in general and our Sendai church and Christians more especially; for it was here the offence was committed, it being supposed that the foreign missionaries and others at the head of the church were the instigators.

The fact of the matter was that we knew nothing of it until the thing had gone so far that we could not stop it, the young men having done everything on their own responsibility and without getting the consent of their teachers or the church. We published a disclaimer of all responsibility in the matter, and our sincere regret at what had happened; and we believe that no permanent harm will come out of it. The Constitution proclaims religious freedom, as also freedom of speech and the press, but not in the sense that the Americans understand it; hence the fuss.

The Honorable John F. Swift, Envoy Extraordinary and Minister Plenipotentiary of the United States in Japan, died very suddenly a few days ago of heart disease. He was a native of San Francisco, a man of prominence and popularity as a statesman in his country, and had made for himself many friends here in Japan during his sojourn of less than two years. His sudden death produced a profound sensation, and his funeral last Friday was largely attended by the Ministers of State. All the members of the Diplomatic Corps, princes and nobles, and hosts of friends of all nationalities, came out to show their esteem for the distinguished minister and diplomat.

We are in a sense national orphans now, and are most anxious to know who will be appointed by our Government as his successor. A good, kind and able minister means much to us, for he is our counselor, and, in times of trouble or danger, our defender.

Yours,

JAMES P. MOORE.

Letter from Rev. D. B. Schneder.

Dear friends:—Some of you will remember that over a year ago I wrote about baptizing an old man who had been brought by his faithful and earnest Christian son, how the son led his father to belief in Christ, and how they together walked a distance of fifteen miles in order that the father might receive baptism. I now have an additional item to relate.

A few weeks ago one of our evangelists asked me to come to one of his preaching points to lecture, preach, baptize some converts and administer communion. I started early on a Saturday morning and reached the end of a journey of seventy miles by three o'clock in the afternoon. The town in which I arrived is called Kawamata. I found it a rich mountain town of some thirty-five hundred inhabitants. I was the first foreign missionary that had ever visited the place.

Upon my arrival I was met by Mr. Wada, the evangelist, and several other believers. I was taken to a lodging-place and soon there entered my room an old man who greeted me very cor-

dially and joyfully. His face was familiar. It was the same old man whom I had baptized at Hobara a year and a half before. I was equally rejoiced to see him. It was one of those moments when one feels here on earth already the true rewards of the missionary's life.

After resting a little while, I called on Mr. Ito (for that is the old man's name) at his house. I found him a well-to-do manufacturer of looms, a man respected in his community, and the head of a family consisting of his wife, two grown-up sons and a grown-up daughter, all of whom are now Christians. The wife and one son and the daughter have become Christians since I baptized the father. I felt wonderfully at home in that Christian family. Their kind hospitality, their concern about the cause of Christ, the spirit of peace and harmony which unmistakably prevailed there, deeply impressed me, and convinced me that that little circle had indeed found "the peace of God which passeth all understanding."

Mr. Ito occupies a commodious house, and all the Christian services and lecture-meetings are held there. There on Saturday evening we held a Christian lecture-meeting at which a hundred of the respectable people of the town gathered and listened for two hours and a half to what the evangelist and I had to say in behalf of salvation through Christ. The next morning in an up-stairs smaller room I preached, baptized two men and administered the sacrament of the Lord's death to a small but devout company who were together with one accord. It was the first time that the sacrament had been administered there. It was good to be there.

There are now nine believers in Kawamata: Mr. Ito's family of five, the two whom I baptized and two others. Among the last is a blind man who, though physically blind, gives evidence that spiritually he walks not in darkness, but has the light of life.

In the audience at the communion service there was present only one who was not a Christian, but only a sympathizer and seeker. But between him and baptism into Christ there is a barrier such as has deterred many others from following Christ. Whether it will deter this man remains to be seen. He is a wealthy distiller of *saké*, or Japanese liquor. The fact of his having been in this business in the past does not perhaps criminate him, for the business is looked upon as perfectly honorable and right; and neither Buddhism nor Shintoism condemns the free use of *saké*. But he cannot remain in the business and become a follower of Christ. So the evangelist tells him in kind but firm words. It is possible that he may choose the better way.

After many mutual well-wishes and the final *sayo nara* (if it be so that we must part) I left that quiet, mountain-enclosed town, convinced that it is worth while to labor and to sacrifice money and life for these people. Hoping that you may think with me, I am

Yours in the Lord,

D. B. SCHNEDER.

Christians Elected to Office.

It is an interesting fact that while the number of Christians in Japan is only about one in one thousand, and in no province do they even approach to a majority, yet there been have eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the house of Peers.

It is stated that among the most prominent candidates for the office

of President of the House of Representatives, two profess Christianity. It is quite probable that one of the number will be chosen to that position.

One of the representatives was the former Vice-President of the Liberal party; and he is an active elder of the Presbyterian church at Kochi. It is said that after his election some of his friends advised him to give up his office in the church, as it might create some prejudice against him and lessen his influence in the new important position which he had now been called to fill. He replied that he regarded his office in a Christian church as more important than his seat in the Diet.

Then it was suggested that even should he retain his eldership, he might absent himself from the meetings, and thus it would not work to his injury. But his answer was that he regarded attendance at Christian worship as a greater privilege as well as a higher duty than any other.

With such men as leaders, Christianity is surely going to triumph over error and superstition, whether it is of native or foreign growth.

YOKOHAMA, Oct. 31, 1890.

—*Selected.*

An Ardent Wish.

I LOVE to be in the missionary work, because I love to stand in the ranks and march in the footsteps of those who have gone before me in the best work of the world—the work which God most honors, in which He is most pleased, by which He is most praised, and to which He gives the most illustrious promises. We wish to stand with Martin and Brainard and Cary and Judson, and Ann Haseltine and Harriet Newell, and all the others who have given lustre to history by their self-consecration to the work of the Master. We wish to be in the line of those who have marched under the golden triumphs of God, and under that one banner in the world that never goes down, and to feel that their influence descends upon us.—REV. R. S. STORRS, D.D.

—Rev. Alfred Riggs, missionary at Santee Agency, says that if the explosion in Dakota could have been postponed a few years longer "it would have become impossible; and the fact that we have not had a general war, devastating at least four of our central States, is due to the stand taken by the Christian Indians. That less than one-third of those on the Great Sioux Reservation were actively engaged in this disturbance is owing to the loyalty of the Christian element. They accomplished as much for us as the whole United States army. The plain conclusion is that we should push the missions."—*Woman's Work for Women.*

—The Earl of Shaftesbury once said: "Direct all the power you have to touch the hearts of the women; and if you can get the women to take the lead, you will find conversions in all Oriental countries.

"I believe this to be a generation almost devoted to women and children. I am fond of saying it. Women and children are the great missionaries of the present day.

"Look at the Bible-women and the Bible-nurses, and look at the way in which children are employed, and the effect they are producing. Look how they go among their parents, and tend to humanize them, and they say that which no missionary would dare to say in the presence of the father and mother."

A Chinese Tea in Iowa.

THE Willing Workers' Mission Band of Tipton, Iowa, was organized two years ago. It is composed of boys and girls of ages ranging from eight to fifteen. The meetings are held once in two weeks on Sunday afternoon, and each member is expected to take part.

Much interest has been manifested in both home and foreign missions, the money raised being equally divided between them.

Last month a very interesting Chinese entertainment was given at the parsonage. The program was written on Chinese paper, and consisted of recitations and music bearing on the subject of missions, including a dialogue between two Chinese boys and a missionary, describing the customs and manners of the people.

A Chinese tea was then served, and all had the privilege of eating rice with chop-sticks in the native style. It created considerable amusement, and more than one trial was necessary to become an adept in that style of eating. The company expressed no desire to adopt the Chinese custom permanently. No admission fee was asked, but opportunity for a free will offering was given, and quite a little sum above expenses was realized, part of which has already been sent to the Foreign Mission Board.

Preachers and Benevolence.

GOOD natured Puck, in "Midsummer Nights' Dream," trying to guide the course of true love smoothly, is compelled to cry out, "Lord, what fools these mortals be." That exclamation often shapes itself on the lip when we consider man's short-sightness and lack of practical wisdom in the work of the Church. Here is a pastor who uniformly comes to Synod with a miserable pittance for benevolence from his church. When asked why he hadn't done better he says: "Well, I'll tell you. They are away back on my salary, and charity begins at home." The writer knows such a man. He never preached benevolence, never urged the great cause of the Church, never enlightened his people regarding the needs and the work. Result: Salary greatly in arrears, seedy-looking preacher, a sleepy congregation and a heavy debt on the church property, which kept on getting heavier.

"Well, providence called this preacher to pastures new, and another of enterprise and Christian sense took his place. Very shortly he got the "lay of the land," and then began to preach vigorously the grace of Christian liberality, and to give his people light. Immediate results: Salary promptly paid, apportionment to benevolence fully raised for the first time in many years. Remote results: The heavy debt paid off, church finished at a cost of five thousand dollars, pastor's salary increased, parsonage repaired and contributions to benevolence doubled.

Now the moral here is on the surface. The pastor who trains his people in Christian giving, will himself eat of the fruit he plants. The narrow-minded pastor who begrudges all his people give to benevolence, and is dumb about their duty to God's great cause abroad, will dry up the very spring of Christian beneficence, and will himself be the greatest sufferer thereupon.—*Missionary Intelligencer.*

—The Wyoming Classis having explored Scranton, Pa., refers it as a mission to the General Synod's Board of Missions, requesting them to send Superintendent Fouse into that field for further examination.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—In this number is the acknowledgment of a "ten" from the Ladies' Mite Society of Timberville, Va., from a small body in one of our weakest missions. Lesson: if the weak can do so much, the strong can do far more if they have the heart and will.

—The W. M. S. of Schuylkill Classis, by a systematic effort, has sent in dozens of subscribers to the MISSIONARY GUARDIAN. So let others do.

—A second-hand, plain, German pulpit Bible, in good condition, will be sent to any mission needing one. Write to the editor.

—The Missionary Society at Willow Street, Lancaster county, Pa., has just celebrated its second anniversary. It has 71 members.

—The Reformed Church in America, with a membership of only about 90,000, raises $55,000 for home missions and church-building, besides about $100,000 for foreign missions.

—The Mary Ault Missionary Society of Hamburg, Pa., in four years has grown from 12 members to about 150. Oh, that we had five hundred more such!

—Just think of two "tens" from the poor German mission of Rev. G. Graedel, away out on the Pacific Coast! And so cheerfully given! And much of it from the little band of "Sunday-school Workers"!

—What a pity that so many congregations in East Pennsylvania have only one offering for missions in a year, and that one small! Waken up, brethren! You are quite behind the times.

—The Melinda Acker and the John and Hannah Brownback Church-building Funds have just been loaned to the mission at Steelton, Pa. What a grand thing to have such funds on hand for use when most needed! You can definitely promise them, and they are so helpful.

For June.

Bible-reading.—"Believe."—What?

Subject for Prayer—Wisdom for daily guidance.

Topic for Study—Africa.

So in the Reformed Church.

A MINISTER of large experience and of extensive acquaintance in a sister church says: "In my judgment ninety per cent. of our schools would cheerfully respond to this call of the Board *if the pastors and superintendents would make a proper presentation of the cause to them.*"

W. M. S., Mercersburg Classis.

THE W. M. S. of Mercersburg Classis held its second meeting in Trinity Church, Waynesboro', Pa., April 10th and 11th, 1891.

A missionary service was held Friday evening, at which Mrs. Heitshu, President W. M. S. Eastern Synod, made the principal address. She took the letter addressed to the women of Mercersburg Classis as the basis of her remarks, and spoke of the sphere occupied by the W. M. S. and of the missionary work done by women in their homes. She insisted on thorough organization; Synodical Societies supported by Classical, and Classical by congregational organization. Mrs. Heitshu says mission work is woman's work; helpful and useful mission work begins at home; and if our work is God's work, it will succeed.

Rev. S E. Stofflet spoke of the heathen and of our duty to send them the Gospel.

Rev. F. F. Bahner alluded to the discussion in General Synod on the order of deaconesses and of presbyteresses. A collection was taken up for the benefit of the Society, and the meeting was brought to a close.

On Saturday morning the ladies held a business session. Reports of the committees were heard, the Constitution was received and adopted, and $50 were voted towards sending a lady missionary to Japan. The annual meeting will be held in Shippensburg, Pa., in August, 1891.

M. E. SNIVELY, *Rec. Sec.*

Income for April.

General Synod's Board.

Missions	$2215
Church-building	1000
Hungarian work	44
Harbor Mission	94

The Bi-synodic Board.

Missions	$1950
Church-building	443

Board of Foreign Missions.

For the general work	$1979

Third Anniversary.

THE W. M. S. of the Reformed churches of Lancaster, Pa., on May 3, celebrated its third anniversary. The Society was organized April 14, 1888. The first year it raised $275; the second, $220; and the last, $145. Total in three years, $640. The membership is about 75.

The meeting was held in St. Paul's church, Rev. J. W. Meminger, pastor. Rev. Dr. J. S. Stahr presided. The address of the evening was made by Elder J. L. Lemberger of Lebanon, Pa., treasurer of the Board of Foreign Missions. The yearly report was read by the president, Mrs. Mary G. Heitshu.

Program.

The following program of their missionary meeting, is sent by a member of the Society at Tiffin, Ohio.

Singing.

Scripture Reading (responsive if preferred).

Prayer.

Bible Texts (subject Patience).

Singing.

Sentence Prayers.

Reading minutes of last meeting.

Unfinished business.

New business.

Subject for the day: India. (Two or three selections of articles on Christian work in India.)

Prayer for India.

Announcements.

Topic for May meeting: Unoccupied Territory.

Bible Texts for May meeting on Prayer.

Collection of Dues.

Singing.

Lord's Prayer in concert.

Another Classical Society.

IN response to the request of Mrs. T. R. Winsheimer, Pres. W. M. S. of Pittsburg Synod, from the various Missionary Societies of Westmoreland county, met in the Second Reformed church, Greensburg, Pa., April 1, 1891, to organize a Woman's Classical Missionary Society of Westmoreland Classis. Delegates from Manor, Pleasant Unity, Youngstown, Scottdale, Mt. Pleasant and Greensburg were present.

An organization was effected by the election of the following officers: Pres., Mrs. T. R. Winsheimer, Greensburg; Vice Pres., Mrs. Painter, Manor; Cor. Sec., Miss Birdie Dieffenbacher, Greensburg; Rec. Sec., Miss Cora Lowe, Mt. Pleasant; Treasurer, Mrs. J. E. Kunkle, Greensburg.

The work taken up for the year was the Hungarian work and foreign missions.

The committee on resolutions submitted the following:

Whereas, we ladies, members of the Reformed churches of Westmoreland Classis, have assembled for the purpose of devising ways to work more efficiently in the vineyard of our Divine Master, and for this purpose have organized a Woman's Missionary Society of Westmoreland Classis, therefore,

Resolved that we do hereby consecrate ourselves and our property anew to the service of Christ, praying our Lord and Master to guide and further us in the work in which we are engaged.

Resolved, that we ask our sisters in the Church to come to the help of the Lord, in the work of extending His kingdom both at home and in foreign lands, by thorough organization and by a liberal consecration of their substance upon the altar of the Gospel.

Resolved, further, that pastors of the Reformed Church in Westmoreland Classis, be asked to read this action from their pulpits and encourage favorable action. S. W.

Beginnings of W. M. S.

BY MRS. S. R.

No. 1.

WOMAN'S Missionary Societies and Women's Boards of Missions came into existence, because the sympathy of women in Christian lands appreciated the degradation and wretchedness of their sex in heathendom, and because years of faithful effort on the part of male missionaries gave convincing proof that whilst the sound of the Gospel fell on the ears of many men, the custom of ages prevented women from coming within hearing. To overcome this inaccessibility, Christian women resolved to band together, and with their prayers, means and consecration enter upon the work of rescuing souls in the uttermost part of the earth. The early history of the various W. M. S. in different denominations forms a very interesting chapter, which, as far as we have been able to learn, is subtantially as follows:

To the city of Boston and the Baptist denomination belongs the honor of having established the first W. M. S. in this country, of which we have any record, and October 9, 1800, marks the date of its organization. This was only a local Society, followed soon by other local Societies variously called Female Mite Society, Cent-a-week Society, Penny Missionary Society, Female Cent Society, etc. From Dr. and Mrs. Judson, when visiting this country, and through letters received from Dr. Carey and others, these Societies grew and multiplied and for some years worked with enthusiasm.

Then came a period of comparative inactivity until February 28, 1871, when eleven ladies met at Newton Centre, Mass., and took the initial in organizing "The Woman's Baptist Missionary Society." At the end of the first year they reported six missionaries in the field and receipts amounting to nearly $10,000. The constitution of this Society makes every woman who pays one dollar into the treasury a member of the Society for the year in which she pays.

In August 1870, at Chicago, was formed the "Woman's Baptist Missionary Society of the West." The first missionary reported for duty at a meeting held in Chicago on the very day of the great fire, and the outfit prepared for her was burnt at the

depot. Yet this did not delay her departure. Other friends stepped forward, and she went her way with joy. Year by year other appointments to heathen lands followed, until in ten years it had thirty-six missionaries in the foreign field, and every year's report indicates growth and vigor.

"The Woman's Baptist Foreign Missionary Society of the Pacific Coast" was organized in San Francisco, October 14, 1874. Feeling themselves so far removed from the other missionary centres of their Church, the ladies of San Francisco thought that the spirit of missions among the women of the Pacific Coast could best be promoted by forming a Society on the coast. Their money is sent to the Baptist Missionary Union at Boston.

Among the Free Baptists, the "Free Baptist Woman's Missionary Society" was organized in 1847, and continued in active operation over twenty years; and then, because of change in circumstances, it languished until 1873, when it became reanimated. and undertook to support its own missionaries instead of contributing funds to the general Foreign Mission Board of the Church. Ever since then it has been increasing in good work, mainly among the negroes of the Southern States and in India.

Boston was also the birth-place of the first W. M. S. in the Congregational Church, the year of its nativity, 1801; and its name, "Boston Female Society for Promoting the Diffusion of Christian knowledge." Many "cent" Societies followed throughout this denomination, and most of their money was used in foreign missions or among the Indians; but by 1812 it had become distinctly a Woman's Foreign Missionary Society. Apprehending that the nurture and perpetuity of these Societies depended upon the rising generation, children were encouraged to form Societies, and many became regular attendants and were trained to work for missions in these "Auxiliary" Societies. For more than forty years this form of W. M. S. flourished in this denomination, then began to disappear, until in 1860 it was almost extinct, when a number of Christian women felt it incumbent upon them to make the effort to reawaken interest in missions; and through "Maternal Societies," "Societies for the Promotion of Female Education in the East," and kindred organizations, as well as through the responsive interest manifested by the American Board of Commissioners for Foreign Missions," the women of the Congregational Church were prepared for the organization of the "New England Woman's Foreign Missionary Society" in 1868. Although this was the time of beginnings, so general was the interest manifested that the result of the first month's collections enabled the Society to assume the support of a young lady missionary sent to take charge of a Girls' School, Zulu, Africa.

Within a year they modified their constitution so as to admit workers from a greater breadth of territory, and every woman in the Congregational Church throughout the United States was invited to give her sympathy, her prayers and her gifts, and the name of the Society became "Woman's Board of Foreign Missions," now one of the great institutions of our country, under whose auspices hundreds of meetings are held every year, through whose influence much attention is now given to the study of missionary work in various respects, and whose army of missionaries in the foreign field counts many hundreds.

At almost the same time the Congre-

gational ladies of Chicago and its vicinity met and formed the Woman's Board of Missions of the Interior. The first year's receipts amounted to nearly $5,000, and they immediately assumed the support of six lady missionaries, two native Bible readers, and four pupils in mission-schools. This encouraging progress has been continuous, as is shown by the number of Seminaries and Boarding-schools for girls which it has been furnishing and sustaining in Turkey, China and Japan, in addition to the support of many missionaries.

In 1874 the Congregational churches of California, Oregon, Nevada and Washington organized the "Woman's Board of Missions for the Pacific Coast," and the work begun in weakness has been carried on with much success.

These three Societies of the Congregational Church have missionaries in Africa, Turkey, India, Ceylon, China, Japan, Micronesia, Austria, Spain and among the Indians in America. They publish their own missionary journals and magazines, and so extensive are the operations of the "Woman's Board of Foreign Missions" that the Secretary of the Business Room often has upwards of a hundred business calls a day.

A Missionary Class.

IN one of our mission churches in the West is a Sunday-school class which you might style a "missionary class," because it has been in many ways an impetus and inspiration to the whole school. It is made up of boys from fourteen to eighteen, in the main a bright and well-behaved set of lads.

The teacher, who is an indefatigable worker, has gathered this class from here, there and everywhere. He has seventy-five boys on his list, with forty as the usual attendance. Sunday-school work in a new western city is no light task, requiring twice as hard work as in a settled eastern city, because the population is so floating and there is so much poverty and indifference on the part of parents.

On Sunday morning the class presents a most interesting picture; and the pardonable pride of the teacher is shared by the pastor and other teachers as well, for all rejoice to look upon "that class of boys." Not only in numbers has this class proven an inspiration. The affection between teacher and pupils is naturally strong. For the teacher's sake the boys will do a great deal; and for Jesus' sake he teaches them to do many more things. The principal of the public school near by said that since the starting of the Sunday-school the influence of it, and of this class in particular, was marked; disobedience and profanity had in a great measure ceased.

After Sunday-school quite a number of the boys stay to church. They sit up front, headed by their teacher; and here again it does one's heart good to see restless boys behaving so well and taking part in the worship. They also form a faithful part of the "Young People's Meeting" in the evening, as well as the Junior Y. M. C. A. of the city, which meets Wednesday evening, and of which their teacher is leader.

Now a word as to this teacher's methods. In the first place he is deeply interested in his boys. Nothing that will promote their welfare or happiness is too much trouble for him. Although one of the busiest young men in the city, all his spare time is theirs. He visits them frequently, looks to their companions and their reading, and provides them with good books. He has them by sections to

his home, and also meets companies of them at their various homes. On every occasion he greets them with a genial word and warm clasp of the hand; and if any boy by chance goes astray, he is kindly taken aside, earnestly prayed with and tenderly counseled.

Personal interest and heart to heart contact is the rule with this teacher and his class, and it is one which will tell, not only for time but for eternity as well.

Christian Cheer Society.

A LADY visiting York, Pa., and meeting a number of ladies to discuss the missionsry needs of the Church, was surprised and gratified to learn of the work done by several Societies of Trinity Reformed Church, Rev. Dr. J. O. Miller, pastor, of which nothing had ever appeared in print. At her urgent request, the following has been prepared, to incite others who may need just such stimulus to engage in good work, especially when the outlook is not encouraging.

In November, 1886, after various unsuccessful attempts, a meeting of the young people of Trinity church was held, when twenty-nine ladies and gentlemen organized the Society of Christian Cheer, the name indicating the objects aimed at, namely, to cheer the sick, to cheer each other, to cast cheer around the Christian life, and to aid by word and means the Christian cause. It was resolved that the Society meet every two weeks; that at roll call a verse of Scripture be heard from every one in the room; that each member pay five cents at every meeting, whether present or absent; that any member not present at roll-call pay an additional three cents; and that any member not performing his or her part of the program pay an additional five cents. The gentlemen were not expected until 8.30. After all business had been attended to, followed the program, closing with singing.

The government of the Society was vested in an Executive Committee, consisting of the president, two vice-presidents, the secretary, the treasurer and five gentlemen. Two ladies were to be appointed by the president to visit the sick of the congregation, and two to visit strangers; also two gentlemen for the same purpose. These committees were to report every month, the reports to be entered on the minutes. All moneys of the Society were to be kept by the treasurer and disposed of as the Society should deem proper. No regular meetings during June, July, August and September.

The Society has never wavered in its purposes. It has regularly accomplished that which it undertook to do, and every year finds its members, if possible, more loyal, more determined to do and to be all that may justly be expected of them.

At its last meeting, March 13th, 1891, fifty names were enrolled; and in the past four and one-third years it has given away as a Society to home missions, to foreign missions, to church-building, to the Orphans Homes, to the sick and poor of Trinity, and to other interests, $836.00, with unpaid pledges of $40.00 and a small balance in its contingent fund. The first year it gave $235 to Grace mission, York, Pa. (an organ, a window, some pulpit furniture, silver plates, &c.).

So as not to mislead the readers of this article, it is proper to add that we have also in Trinity, a Children's Mission, a Ladies' Missionary Society and a Christian Endeavor Society.

A MEMBER.

THE CHILDREN'S PAGE.

My Work.

"All members have not the the same office."—Rom. xii: 4.

I could not do the work the reapers did,
Or bind the golden sheaves that thereby fell;
But I could follow by the Master's side,
And watch the marred face I loved so well!
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master placed them there,
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher-net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or that ever I knew, His smile so fair
Came, bringing sweet encouragement to me.

I could not join the glorious soldier-band,
I never heard their thrilling battle cry;
The work allotted by the Master's hand
Kept me at home while others went to die;
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly
The richest colors in Thy fabric wrought!
We are content to take what Thou shalt give,
To *do* or *suffer* as Thy choice shall be,
Forsaking all Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!

—*Eva Travers Poole.*

The Missionary's God.

ONE bright morning in September, more than fifty years ago, a little ship, with its white sails all spread, was sailing up to one of the islands in the South Sea. On board were some missionaries and native teachers who were expecting to land, to stay and teach the people the blessed gospel story. The natives had heard that they were coming; and as soon as the ship came in sight thirty or forty of them jumped into canoes, and rowed as fast as they could, to see what it was like, and what kind of people were on it.

The missionaries were quite startled to see so many wild-looking creatures coming out to the ship; but they asked God to take care of them, and waited to see what would happen.

Fortunately, these natives were very friendly; and how do you think they showed it? By rubbing their noses against those of the missionaries. That is what they do when they want to give a friendly greeting; and as they usually have their faces and bodies covered with cocoanut-oil, you may imagine that it would not be very pleasant to have a great many such greetings.

After a while the missionaries told them that one of the native teachers wanted to land on their island to teach them a new religion—to tell them about a good God, who loved them and wanted to be a Father to them. They didn't seem to want him to come to their island.

The missionaries were doubtful about his going; but he said,—

"Whether they spare me or kill me, I will land among them." Then leaving all behind him, and tying a Bible in a handkerchief, he got into a canoe with one of the sailors, and went to the shore. On a rock near by there stood quite a number of warriors, with spears in their hands, ready to hurl at him; but for some reason they did not do it.

From that day the teacher gave himself entirely to his work; and the natives crowded about him, curious to hear and see some new things. There were so many of them that he had to have a special time and place to have them come together; and so he se-

lected a beautiful grove of cocoanut-trees for his church, and there he taught them the Bible day after day.

At first they only laughed at his teachings. To bow down before nothing and to speak to a God whom they could not see, seemed to them very foolish.

"Doesn't your God visit the earth?" they asked.

"He is present everywhere," he answered, "taking care of all the things that He has made."

"Ask him to come down and show Himself," they said.

"He is a Spirit, and a Spirit only," was the answer.

"What! a God without a body! Who will believe that?"

It was so difficult to explain this, that Papehia didn't try to do so; but he said,—

"You and your fathers believe that Tangaroa and Rongor Ora are very powerful gods, and that to injure their images would be followed by death. Now in some of the other islands these gods have been destroyed. They are no gods: they are a lie. Jehovah is the true God. He is a Spirit and cannot be seen."

At this the excited natives said:

"Why does he talk like this? Does he think we are blind? He says that his God cannot be seen; and yet look at him! He carries his God about with him. See how he talks to it; and what his God says to him he tells us. Wherever he goes he carries it. When he sleeps, he has it near him. That is his God."

It was the Bible which they thought was his God; and when he read in it they thought he was talking to it.

The first person on the island who gave up his idols was a priest, and not long afterwards a chief did the same thing. One day, after the chief had had a talk with the missionary, he said to one of his servants,—

"Take a torch, and set fire to the *vavrua kino*" (one of his gods) "and his temple."

"Don't do it!" commanded the priests. "Our chief is mad."

"My heart has taken hold of the word of Jehovah," he answered; and he persisted that the idols should be burned.

This was the beginning of a great change on the island. A little more than a year after this, when some English missionaries visited the island, they found the people building a chapel three hundred feet long. In that chapel a native preacher was soon preaching to fifteen hundred wild naked savages, whose wildness was made wonderfully quiet by the belief that Christianity was true, and that they must act according to its gentle precepts.—*Missionary Echoes.*

CHILDREN, as well as grown people, should put not only money into the missionary box or basket, but also prayer and self-denial. God likes to see us giving what is really our own —what we might spend for ourselves if we chose; and He knows all about the pennies.

German Board of the West.

AT a late meeting of the Executive Council of this Board, their work was found in most promising condition. Two missions reported themselves self-supporting. The work in St. Paul, Minn., has so grown that it was resolved to send another missionary to that city. The treasurer reported that the missions are large givers, even out of their poverty. The Council will in July meet at the Orphan Home at Fort Wayne, Ind.

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The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Protestantism In Hungary.

BY REV. JNO. PHIL. STEIN.

THE influence of the Protestant Reformation made itself felt in Hungary as early as A.D. 1533. The Pauline Epistles were translated into the Magyar language, printed in the city of Cracow and extensively read. In the course of eight years the New Testament, in a complete form, was issued from the Hungarian press.

In regard to the dogmatic controversy that prevailed so extensively in Germany, the Hungarians that were prepared to receive the Protestant faith saw fit at a Council held at Czengar, A. D. 1557, to adopt a Calvinistic confession which was a decided repudiation of the so-called "Zwinglian" as well as the Lutheran theory of the Lord's Supper. Attempts were made under Rudolph II to suppress the progress of the Reformation movement by using violent measures; but the Protestants, led by Stephen Boeskai in a revolt, compelled the King in the declaration of peace at Vienna, A. D. 1606, to grant them complete religious liberty. By this time the Protestant cause had made great advances. Among the nobility there were but three families that remained in the Roman faith. There were 2000 Protestant churches. But under the protection of Rudolph II a large number of Jesuits settled in the kingdom, who labored assiduously by a system of intrigues, for the restoration of the Roman faith. Rapid inroads were made upon the religious life of the people, and the decree of Vienna was practically disregarded. The Protestants were most fearfully persecuted with a ruthless hand, akin to that of St. Bartholomew on a smaller scale. In order to arrest this dire state of affairs, Rakoczy of Transylvania was successful in effecting a league, offensive and defensive, with Sweden and France in the Treaty of Linz, A. D. 1645, which secured religious and political liberty for Protestantism. But of the 400 congregations that had been stolen by the Jesuits, only 99 were returned to the Protestants. Under the bigoted Leopold I who became King of Hungary A. D. 1655, the basis of the Treaty of Linz was again disregarded, and a series of persecutions, more se-

vere than before, was inaugurated, which continued until the publication of the Toleration Edict of Joseph II in A. D. 1781. Of the 2000 Protestant congregations established in the kingdom when the Peace at Vienna was promulgated, there were only 105 remaining.

The Reichstag, since 1833, by bold action won for the Protestants in Hungary full equality with the Catholics; but in consequence of a revolution in 1850, the independent life of the Protestants was again put in fetters. Four years later the Haynau decree was abrogated, but the Protestant churches did not regain their earlier autonomy. At a general Protestant Convention held Dec., A. D. 1867, resolutions were adopted, that to the State belonged only the right of protection and the oversight of the Church, and to all confessions perfect freedom in law, and that there should be a common religious legislation for all confessions.

THE REFORMED CHURCH IN HUNGARY.

The membership of the Reformed Church in Hungary, according to the census of 1885, numbers 2,024,699 souls. Rev. Gustav Jurany states that this is too low an estimate, that there are at least 10,000 who are scattered, and are isolated from their church privileges, and so not included in the official returns of the census.

THE FORM OF GOVERNMENT.

The Reformed Church in Hungary is divided into five Synodical Districts, located in five distinct sections of country, each district bearing the name of the river forming one of its boundaries. These districts were independent of each other until at the Synod of Debreczin, A. D. 1881, when they were united under the title of the Evangelical Reformed Church of Hungary.

The government of the Church is Presbyterial in form, starting with the consistory and culminating in a General Synod. The Synodical districts consist of the Presidents and a minister and elder of each Classis, and delegates from the Classical schools and colleges. The President of the District Synod holds his office permanently, and is the presiding Bishop of the district.

The General Synod is legislative in its character, and holds its sessions every tenth year. It consists of 114 members, namely, the five Bishops, five Chief Curators, 47 ministers and 47 elders, elected by the Classes, and 10 delegates from the Educational Institutions.

There is another body, called the Convent, the highest church judicatory and final Court of Appeal. This body consists of 38 members, namely: the 5 Bishops, 5 Chief Curators and 28 ministers and elders, elected by the District Synods. This Convent meets annually to attend to current business concerning the interests of the entire Church.

Protestantism in Hungary received no aid nor protection from the State, as in Germany, England and Scandinavia. On the contrary, the civil power, as is known from history, was frequently used in the way of hindrance and for its suppression. Since the year 1860 the Lutheran and the Reformed Church has received annually about $45,000 in the way of assistance; but this small amount is deemed but a beggarly charity toward meeting the deep spiritual need of half a million of souls, when it is taken into consideration that immense state revenues from old established bishoprics and endowed monasteries, which

date their origin back to the time of Stephen the Pious, are all placed under the control and used for the benefit of the Roman Catholic Church. The income of the Archbishops of the Roman Church runs from $50,000 to $175,000, and that of the Bishops from $12,000 to $150,000. The ecclesiastical and state funds are all absorbed by this over-powering Roman hierarchy, while the Protestant Churches are left to struggle in their pinching need as best they can. In Upper Hungary many Reformed pastors receive only from $200 to $250 annually for their support; and this is not always paid in cash, but frequently in products of the soil.

In certain sections pastors live in parsonages, where they are expected to support themselves by the tillage of the ground, so that now and then the minister of the word can be seen following the plow. There are not a few among the Protestant ministry of Hungary, whose whole library consists only of the Bible, a Liturgy and a few volumes of sermons.

The Protestants must provide for their own church and school; and as some sections of the Kingdom are very unproductive, they must be assisted by their brethren living in more productive districts. In many congregations, the pastor's salary has not been raised for the last hundred years. What was deemed sufficient then, is now totally inadequate. The Reformed Church of Hungary has learned that this state of affairs can no longer continue; and hence with characteristic liberality the General Synod of Debreczin, A.D. 1881, established an Endowment Fund of 1,000,000 guldens from the free-will offerings of the people, which is to be applied to the relief of poor ministers and to the sustentation of weak congregations.

There was a National Convention of Reformed Pastors held Sept. 20, A. D. 1890, at Buda Pesth, Hungary, which was also largely attended by many prominent laymen, whose deliberations resulted in a strong petition to the Convent, their highest ecclesiastical court, to make without delay a demand upon the Hungarian Diet, that in accordance with the 20th Article of its Constitution adopted in 1848, it concede to the Reformed Church such material aid as will enable its ministry to attend to their high vocation without suffering for the necessaries of life.

Delinquent Synods.

A LITTLE investigation was lately made to see whether a reason could be found for the shortage in the Harbor Mission fund.

At the meeting of the General Synod at Akron, an apportionment was made upon the Synods for said mission for the triennial term. The minutes of General Synod at Lebanon will show that the Eastern, the Potomac and the Ohio Synods are still delinquent on these apportionments.

We ask here, whether there is not some way by which this money can be paid into the hands of Treasurer Santee at once? The General Board did not have sufficient funds in its treasury to pay promptly its missionaries, but between $400 and $500 of its funds had to be used to pay the salary of the missionary at the Port of New York. If the Synods had paid their apportionments promptly, the deficiency would not have been so great. And we claim that it is all wrong, that the funds intended for the missions under the General Board, should be used for this purpose. Of course we expect that it will all come back again, but not in time to pay

our missionaries promptly, as they should be paid.

But it it also true that if every Synod had paid every cent promptly, there would still be a defic ency. Why this is so we cannot tell, unless there was a time when the apportionments were not paid, and money afterwards paid was used to pay arrearages. The consequence is, that every time towards the end of the triennial term, the Board will be compelled to carry the Harbor Mission for a period of time, until the new apportionments begin to come in.

If possible, the Church at large should send in funds for Harbor Missions, additional to the apportionments, so that that Mission could be placed for once on a strictly cash basis, and then it should be kept in that condition. We believe it best for all these different interests to stand strictly upon their own merits, and one should not be made to suffer because another is upheld at its expense. May these matters right themselves speedily, and may the Harbor Mission be liberally sustained.

Is it not True?

IN the General Assembly of the Presbyterian Church, when the matter of recommending that $1,000,000 be appropriated for missions was up, an elder is represented as delivering himself of the following:

"What is the use of pledging ourselves to raise the sum, if we don't mean to do it? It is a mockery unless we can reach the non-contributing churches. One reason is that we have so many pastors not to the manor born, who don't understand, and who do much to upset our system. Let us be dead in earnest. It is the ministers. They read a notice in a tremulous voice, but don't preach and inform their people about it."

A pretty lively speech that. No doubt it came with a good deal of fire. It contained several truths. (1) Why elect a Board of Missions, and have that Board understand that it is to have so much money, and then not give it in full? Is it not true, however, that this is often done in our Church? Truly this is a mockery. (2) The elder is a little hard on the ministry. Some may not understand and a few may not care; but is it not true that too many give only a half-hearted support to the resolutions which have been offered in the higher judicatories giving funds for church work? We half suspect that the old elder came near hitting the nail on the head, when he said that the ministers did not preach and inform their people about these things. Are we, as ministers, not a little to blame for the present state of affairs? Some good brother may answer, no—I cannot raise my apportionment. If that is so, then say so plainly to the Synod, so that no one may be disappointed. But after all, could the money not be raised? Perhaps it could. Would it not be well to make every effort? Have the people been fully informed as to the needs of the Church? Do they understand what the money is for? And has it been impressed upon them that they owe this to the Lord? We do not believe that any earnest pastor really means to be careless in this matter, but there are those who presume too much upon the knowledge of the members, and do not deem it necessary to keep the subject before them. Members may know, but it is important still to keep these important matters continually in their minds. We know that some will blame us for continually bringing up

the money question; but this is a test of our piety, just as much as prayer or any other Christian virtue. Praying with many is a very cheap article. It costs nothing; and if it did, they would be as much lacking in that as in money matters. Ought we not then insist upon it that our members consider this matter properly? It certainly would seem so.

The 1000 Fives.

Missionary Society, Sellersville, Pa. . . .	4
Hillsboro, Ohio, Rev. Lahr pastor . . .	1
W. M. Society, Damascus, Ill.	2½
Harlam Centre, Ill., Cong	4½
Frostburg, Md., Cong., Rev. A. G. Gekeler	11
Previously acknowledged	573
Total	596

The contribution from Sellersville was received in April, but only now publicly acknowledged. Many thanks for it, as it comes from a quarter outside of our territory. It is so much the more appreciated.

May Receipts of General Board.

Missions	$1684 50
Church-building	268 00
Hungarian Work	75 00
Harbor Mission	101 00

We should now have greatly increased amounts for the Hungarian work. The same for the Harbor Mission to make up deficiency.

What Others are Doing.

WE notice in a Pittsburgh daily a short account of the proceedings of the General Synod of the Evangelical Lutheran Church, at its biennial sessions at Lebanon, Pa. Among other matters of interest, we were especially struck by the statement that the total receipts for the biennial term by the Board of Church Extension were $80,000, which would be $40,000 annually. The number of lots held by this Board for future churches is 269, with a value of $44,800. Other real estate and mortgages, together with cash on hand, bring the assets of this Board up to the snug sum of $213,619. We are aware that there is not as much in the 260 lots as one might at first suppose. Many of these lots are held in the West, as we know, in small towns, where their value may never be very much. If this matter were brought down to a cash basis to-day, the assets of this Board might not nearly reach $213,619. Yet one thing in this report admits of no doubt, namely, that they received during the two years past $80,000 for this good cause.

Another matter should be noticed, that an apportionment was made for the next two years of $70,000, or $35,000 per year.

Brethren of the Reformed Church, here we have an example of what unity of action can do. Had we not for years past pursued the "scatteration" policy, but the unity policy, we might be just as far along in this good work as our Lutheran brethren. Our General Synod numbers by a good many thousands more than the General Synod Lutherans. Our wealth is just as great; but they have gotten down to a system, while we are somewhat disorganized as regards our Church extension work. Can any one tell what we really are doing in this line? Can any one tell us the amount we expend annually for Church extension or church building? I doubt it, simply because we allow every man to collect for himself and use the money as he deems best. This is largely the case, at least. Neither must we blame the missionaries for going into the Church and doing what some competent Board should do. Let the Church heed their calls until she will fully appreciate the dignity and

importance of this work, and when that time comes, as it surely will in the near future, then there will be none of this promiscuous collecting, but we will have a treasury to which the missions can go and get help in a systematic way. We know that these Lutheran brethren have not made very wonderful strides in the West, notwithstanding their prosperous Church Extension Board. This is especially true of the Iowa Synod, where the Reformed Church has actually made more progress in the twenty years past than the General Synod Lutherans. But what might not have been done there, had we had a church building fund commensurate with the work to be done? We do thank God that we are *beginning* to get out of the brush, and we hope that at the meetings of the Synods this coming autumn a long step in advance will be taken. If this is done, the Reformed Church will give an account of herself as she never did before. Indeed it must be done. Our growing work simply demands it, and we cannot retreat, we must go forward.

Home Missions and Women.

IF there is a cause that should enlist the sympathies and patronage of all, and especially of the women of the Church, it is that of Home Missions.

The fact that the word home is associated with the cause, gives woman a passport there. For the home always has been, is, and always will be, woman's special realm, the center of her affections, of her labors and of her prayers. And when, alas, the home ties are broken up, as is the case with hundreds and thousands of our women, how her heart goes out still to other homes, and how she longs to help brighten and cheer hearts there, if for no other reason than just for the pleasure of doing it.

The whole world becomes to such one, if filled with the love of Christ, a home, where she may greet a brother here, a sister there, and perchance a mother even beyond the seas.

Our home mission fields are but broken links of the family circles here, welded together in a distant land. Bone of our bone and flesh of our flesh, we can but follow them with our prayers and extend to them a helping hand.

Who has not a sister, a brother, an uncle or a cousin in the far West, to whom he longs to send the gospel services of the sanctuary? How one trembles to hear of the wickedness of some of our western cities, of how difficult it is to get persons interested in religion, how their whole hearts seem to be centered on making money! Then when one hears of the struggles of the missionaries and their families, surely if our conservatives desire that women take no active part in mission work, they must keep these things hid from them. The only remedy is to put them behind screens, as in heathen lands.

But no, Christianity never recedes, and woman is almost compelled either to be a stumbling-block, or an aggressive laborer in the vineyard. She is becoming tired of playing the aristocrat at the expense of husband or father, and just as tired of her idle life in the Church. Since the mission field is the home here just a little projected, surely there is work for her in that home.

M. E. W.

Notice.

BRETHREN at times send us money for missionary purposes, as also for church building. That is right, and we would like to get a great deal more than we are getting; but we must here make a request which we hope

will be heeded. Please, brethren, do not send us private checks, but bank drafts. Your bank account may be very good, but when the banker gives a check book he means it only for use at home, and not that checks be sent a thousand miles away to be collected by other banks. Every time you send us such a check we must pay for collection, and at times have to wait until collected; and in every such case we must make ourselves personally responsible for the amount. Please go to your banker and get a bank draft, and all will be well. Such a draft from a reliable bank is as good as the money at any time.

Now for the Apportionments.

BY the time this appears in the GUARDIAN, all the Classes will have finished their work at the annual meeting. The recommendation of the Synods will have been discussed and passed upon. The work of these bodies will have an important bearing upon the future of the Church, from the fact that they stand between the congregations and the higher judicatories. In the higher bodies plans are devised and discussed, but they will never be carried out unless strongly recommended by the Classes. In the Classical meetings all the pastors are present, as well as an elder from each charge, and they must of necessity carry into the charge the spirit that ruled in the meeting of the Classis. It is to be presumed that all the recommendations of the higher bodies will be favorably passed upon. The apportionments will without doubt receive the hearty consideration of these bodies. May we not hope that the action will be such that every pastor and elder will feel that this money must be collected and forwarded as promptly as possible. The whole work of the Church will depend very much upon the faithfulness with which these moneys are collected and paid over to the proper Boards. We have to do mainly with the missionary money. We wish to make a request of the pastors. It is, that when they return from the meetings of the Classes they at once arrange matters in such a way that at least a portion of the new mission apportionments will be paid into the hands of the treasurer of the Board by, say August 1st. The summer months are usually those when the Boards have the most difficulty to get funds promptly. A little help from each pastor will avoid much of this embarrassment.

Mission Items.

IN Stephenson county, Illinois, is the thriving little city of Freeport, having a population of 12,000 souls. Here we have a strong German congregation which has been built up mostly within the last dozen years. The Illinois Classis of the English portion of the Church has been canvassing the city lately, and we are told that the prospects for an English organization are very flattering. Let the Classis, by all means, go to work, and in due time the Boards will be able to help.

. . . . . .

May 17 we spent with the Damascus mission, in Illinois. We assisted Pastor Sechler at his communion, and on Sunday evening, as is our custom, held a missionary meeting. This was in the Harlam Centre congregation of the mission. This congregation consists of forty-one members, and in this missionary meeting they raised $32 for the use of the Board, or nearly 78 cents per member. Bravely done. These people pay an average of nearly $2 per member annually for benevolence.

We are pleased to report that all the missions under the Board save one are now supplied with pastors. Rev. Alspach has recently taken charge at Altamont, Ill., Remagan at Fairview, Kans., Novinger at Hiawatha and Baker, Kans., Rothenberger at Plymouth, Ind., Thomas at Ada, Ohio, and Long at Braddock, Pa. Sharpsville at this writing is the only one vacant; but we hope that by the time this appears in print that field will also be supplied.

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Pastor Stauffer, of the Lincoln, Neb., mission, writes us that the mission has bargained for a lot in that city, the first $500 to be paid on Sept. 1, 1891. They at once erected a temporary board chapel, costing $150, to serve as a place of worship until the new chapel is erected, which will be done during the summer. The only possible hope of success lies in the erection of a chapel, and as the Boards do not have the funds to give the necessary help, the Church at large will be asked by the pastor to give some aid. We hope his calls will be liberally responded to.

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At the late meeting of the Board, by the recommendation of the Board of Philadelphia Classis, Phœnixville, Pa., was made a mission alone, the country congregation being detached. By this action it is believed the mission will soon become self-sustaining, as the whole time of the pastor can be devoted to it.

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One pastor in western Pennsylvania writes us that *fifteen* members moved from his charge this spring, to Youngstown, Ohio. Other pastors tell us of members from their charges moving there. Brethren of the Ohio and Pittsburg Synods, shall we have the funds to begin work there this fall? Just as you say, so it will be. We are, however, making some arrangements to begin work there in the near future.

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The last Sunday in May we were with our mission in Maryland, preaching for them on Sunday morning. A very fair-sized audience was present—an audience of intelligent people. There are now twenty-six members on the roll, six having been added since the organization in March. All are enthusiastic for a chapel. As now arranged, the Board will secure a lot and the people of the mission will see to the erection of the chapel. Let the good work go on.

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Somerset Classis, at the late meeting at Frostburg, Md., resolved that no contribution should be made by the charges to any benevolent purpose until the Classical apportionments are paid in full. That is sensible. That action should be taken by all the Classes. What a blessing that will be for the Board of Missions. We may now certainly look for our apportionment in full from this Classis.

The Monthly Topic.

A reader of the MISSIONARY GUARDIAN asks where he can get something to read on the topic given for each month. In June it was Africa, in July, Indians, Chinese and Japanese in America.

Every Sunday-school library should now have books on the various missionary lands of the earth; and a good encyclopedia will be helpful.

But you will find much general information on these topics in *Gospel in All Lands*, an elegant monthly, published by Hunt and Eaton, 150 Fifth Avenue, New York, N. Y., at $1.50 a year.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

—The General Editor is responsible for the matter in this Department this month.

W. M. S. Philadelphia Classis.

THIS body met at Collegeville, Pa., May 29th, 1891. The treasurer, Miss Mary M. Brownback, was instructed to pay $25 on their Church-building Fund (leaving yet only $29.75 to be paid), $50 toward sending a lady teacher to Japan, $50 for Steelton, Pa., $20 to Messiah Mission, and $10 to Calvary Mission, both of Philadelphia. The Society pledged $100 a year toward the support of the lady teacher in Japan. Surely these ladies are earnest in their work.

W. M. S. of Juniata Classis.

AT the meeting of Juniata Classis at Saxton, Pa., May 22d, 1891, a Classical Missionary Society was organized, electing A. F. Peters, of Trinity Mission, Altoona, President; Miss Bessie Brewster, of Huntingdon, Recording Secretary; Mahlon Fouse, of Martinsburg, Treasurer; and Miss Anna M. Beam, of St. Clairsville, Corresponding Secretary. Rev. C. U. Heilman spoke on Home Missions, and Rev. Joseph Apple, D.D., on Foreign Missions. Verbal reports were heard from several of the Societies. The Classical Missionary Society then adjourned to meet in Trinity Church, Altoona, Thursday, September 17th, at 7.30 P.M.

Another Church-building Fund.

OUR people will be delighted to hear that another Church-building Fund of $500 has been placed in the hands of our Board, given by Elder John L. Riegel, of Riegelsville, Pa., and to be called the Riegelsvile Church-Building Fund. This is our twelfth Fund. God alone knows how helpful these Funds have been, though only one of them is five years old. Indeed the return payments on two of them (those in Baltimore) have already been begun. Who will give the thirteenth one? Such a monument of good is worth building.

W. M. S. Goshenhoppen Classis.

THEIR first yearly meeting was held at Boyertown, Pa., May 18th, 1891. Only three Societies were represented.

The following officers were elected for the ensuing year, viz: Mrs. L. M. Koons, president; Mrs. Sallie Hoffman, vice president; Mrs. Alice G. Mory, recording secretary; Mrs. Dr. Hefner, corresponding secretary; Mrs. Emma Wagner, treasurer; Mrs. L. A. Freeman, editress.

The congregational Societies were instructed to send all their moneys to the Classical treasurer, so that they be forwarded to the treasurer of the Eastern Synodical W. M. S.

Mrs. Emma Wagner, treasurer, sent $58 to Mrs. S. E. P. Mosser, treasurer of W. M. S. of Eastern Synod, to be used for home and foreign missions.

At an evening session papers were read on "Christian Workers," and "A Plea for Missions." Pastor Freeman spoke on "Woman's Work in the Reformed Church."

W. M. S. of Wyoming Classis.

THE fourth yearly meeting of this body was held in Bloomsburg, Pa., already last April. Fourteen Societies were represented by twenty-three delegates. Topics of papers: What is Needed; Woman's Mission

to Woman; Cultivation of the Missionary Habit; Benevolence Among the Young.

The congregational Societies have paid in $91 as dues and $315 for home and foreign missions. A plan of work, prepared by a committee, was adopted, pledging the Society to raise $125 for the three years work of the Synodical Society, and $275 additional, a part for the Seminary in Sendai, Japan, and the balance to go as the Classis may direct.

The congregational Societies are to pay each $1 into the contingent fund of the W. M. S. of the Eastern Synod, and $2 into the contingent fund of the W. M. S. of the General Synod.

The following officers were elected for the ensuing year: President, Mrs. Sarah J. Houtz, Orangeville; vice-president, Miss Clara Dieffenbach, Bloomsburg; recording secretary, Mrs. Anna McHenry, Stillwater; corresponding secretary, Miss Mamie C. Schoedler, Turbotville; treasurer, Miss Mary Achenbach, Orangeville.

The next meeting will be held at McEwensville, Pa., at such time as the executive committee may name.

Pledges for "Tens."

Previously reported to May 5th, 1891,	89
Millersville, Pa., charge	1
Ridgely, Md., congregation	½
Knecht Brothers, Parvin, Pa	1
Bible Class, Miss Anna M. Kieffer, Allentown,	1
W. M. Society, Upton, Pa.	1
Society of Inquiry, Lancaster, Pa.	1
Boalsburg, Pa., charge	1
Timberville, Va., Mite Society	½
Rebaugh Missionary Society, Keedysville, Md.	1
Sunday School, Shepherdstown, W. Va.	2
Lincoln, Neb., Mission	1
Total to June 1st, 1891	100

What better work can our Missionary Societies do than to secure "tens" from those who are able to give them? And this is an effort quite within their line of work.

Surely it will require but little self-denial to enable you to give a "ten;" and the very sacrifice necessary will itself be as useful to you as the giving.

After she had pledged a "ten" (by the way, out of a small income), she very earnestly said, "Oh I hope you will get the whole 1000 tens. Do try very hard. Urge all whom you can reach. This is my second ten, and surely many others can give at least one." Let this woman's plea move you.

In the list of "tens" many of our pastors should be enrolled. Their names would have a good effect. And why should they not grace the list as examples to those they lead? It would greatly encourage some who now have little thought of giving a "ten." I earnestly beg every one who can possibly do so, early to send in his pledge.

Everybody a Preacher.

THAT the command given to the apostles, as contained in the last chapter of the Gospel by Matthew, was not to be limited to them or their successors, as ministers of the word, as far as the preaching of the Gospel in its broadest sense is concerned, but includes in its provisions all members of the Church, male and female, is a question which no one will dispute.

The fact that the command is to "teach all nations," and the fact that among these nations, there are heathen who have no knowledge of God or Christ, is an evidence of the missionary character of the work to be performed. If there were no other evidence in the Bible of the missionary character of Christianity, this in itself would be sufficient to prove the statement.

If, then, the work of Christianity is missionary in its character, it is evident that those who are its subjects should be possessed of a missionary spirit. But as we look over the Church, how plainly evident it is, that there are many members who do not possess this spirit. Why is this? What reason can be assigned for it? I think it lies in the lack of personal consecration to the service of God.

Paul says to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Notice, the apostle speaks of a living, not a dead sacrifice. Living implies activity. It is true, there may be life without the ability to be active, as when one is under the power of disease; but even physical disease is not always an absolute barrier to activity in the service of God. There are instances when the most feeble are the most active in this direction. If there were more of this living, personal consecration to God and His service, there would be more of a missionary spirit prevailing among the members of the Church, and consequently greater activity in mission work. The greater the degree of self-sacrifice in an object, the greater will be the interest in it, and the greater will be the effort put forth for it.

What we need therefore as members of the Church, is this personal consecration to the work of the Church. Where this exists, there can be no lack of missionary spirit, and consequently no lack of effort in the missionary cause. Church membership implies consecration, self-sacrifice, just as the plan of redemption implied the consecration of Christ to it and the sacrifice of Himself for its attainment.

Are we then to be the idle recipients of the grace of salvation, and to be excused from offering ourselves upon the altar of the Gospel for the spread of the Redeemer's kingdom? Certainly not.

There is something for every one to do in evangelizing the world. Let us then work while it is day, for the night cometh wherein no man can work, ere the summons comes for us to render up our stewardship. "Blessed is the man whom, when the Lord cometh, He shall find so doing." H.

Church Erection.

Its History in Our Own Church and in other Denominations.

[Synopsis of an address by Prof. E. R. Williard, delivered at a Church Erection Convention at Marshallville, O., Feb. 6th, 1891].

DR. SAMUEL JOHNSON once said, "The present state of affairs is the consequence of the past." If we apply the principle of this statement to the Church Erection cause in the Reformed Church, we will doubtless conclude that there is not a very large or glorious history in this department of church activity back of us. Philosophers, however, tell us that we are to study history actively, and not passively; that is, the study of the past is to inspire us in the present and through the future.

One of the most noticeable characteristics in the history of Church Erection in our own Church has been, that our Church has done comparatively little *as a whole*. Other Churches have centralized their work, combined their little contributions and achieved large success in a systematic way and by wise planning. They have had one central Board of Church Erection, one common treasury for these funds, and the work has been devised and

executed with a view to the interests of the denomination as a whole.

Another feature in our history is that we have failed to emphasize Church Erection as one of the great departments of churchly activity, and as in itself and of itself a great cause worthy of special benevolent effort and support. We have always made it a branch of missionary activity, a subordinate part of the work of some one of our great Church Boards, in such a sense that Church Erection has not had the distinctive prominence which it deserves and must have, if rightly and successfully prosecuted. The minutes of General Synod for 1866–1872, show that considerable money was contributed for Church Erection. But it was simply one phase of the work of General Synod's Board of Home Missions. Much of the money was raised and disbursed by the Classes and District Synods. Possibly there might be a brief paragraph or a passing reference to the Church Erection interests in the report of the Board of Home Missions to General Synod. The amount reported grew less and less, until in the last report of this character to the General Synod at Lancaster, Pa., in 1878, there was even an indebtedness of over $700 00.

At the present day there is all manner of diversity in our methods of church erection work. The old policy of General Synod leaving it in the hands of its Board of Missions as one phase of its work, is still perpetuated. The Bi-synodic Board is giving special attention to the establishment of Church-building Funds of $500 or more, each, which will be loaned to promising missions on easy terms. Some of the District Synods have their separate Boards. Our mission churches that need church erection aid, as a rule, are compelled to solicit it by appeals and by the personal canvass of the missionary out among the churches, wherever and whenever he can get any money.

All our past history seems to indicate that the true policy for the future would be the creation of a General Synod's Board of Church Erection, to be composed largely of the best business laymen we have in our Reformed Church, whose sole duty it would be to care for our entire denominational interests in this department of spiritual effort.

It was in 1874 at Wooster, Ohio, that the Ohio Synod created its Board of Church Erection. The Reformed churches at Hamilton, O., and Lima, O., have been generously helped, and so saved from debts that threatened their utter ruin. A lot was also purchased at Ada, O., upon which the congregation at that place has erected a neat church. For some years past this Board has been heavily embarrassed by debt which has now been reduced to $750.00.

The Church Erection history of other denominations was reviewed quite fully, and found to be rich in suggestive lessons. "To the Presbyterian Church belongs the honor of being the first to inaugurate such organized effort to provide houses of worship for feeble churches." In the Old School branch of Presbyterianism, the first action about this work was taken in 1848, at the Assembly in Philadelphia, Pa. In the New School branch, it came up in 1850 at the Assembly in Detroit, Mich. At the union of these two branches in 1870, one great denominational Board was elected. More than 5500 churches have been aided and about $3 000,000 disbursed. The Presbyterian Synod of Kansas, for example, has 7 Presbyteries and 400

churches. "Of all these 400 churches in Kansas, there are said to be less than half a dozen, which have not been aided by the Church Erection Board." About $116,000 are now expended in this cause yearly, given by 3236 different congregations.

The Church Extension Board of the M. E. Church was created by the General Conference, May 27th, 1864. Many of the strongest and best men in the whole denomination have been actively engaged on this Board. Bishop Matthew Simpson was "a tower of strength" to it; Chaplain McCabe spent 16 of the best years of his life in its service; and Dr. Kynett, a masterly leader and organizer, has been its Corresponding Secretary for 24 years. Its receipts have been over four millions of dollars. It has aided 7500 churches. A bi-monthly magazine is issued in its behalf. Last year its receipts were about $270,000, and 573 churches were helped.

The Congregationalists expend about $100,000 and aid about 100 churches annually; the Baptists expend about $50,000; the M. E. Church, South, about $60,000; the Episcopalian, Moravian, Lutherans and other denominations have similar Boards.

Church Erection (1) has been one of the most efficient factors in the growth of the great denominations of our lands, (2) is truly successful largely in proportion to the *distinctive* prominence given to it under a special Board which has almost supreme power in this line of work, (3) is one of the most fruitful investments of Christian benevolence and hence commends itself to business men with special favor, (4) is one of the best evidences of the substantial progress of Christ's kingdom on earth.

At Carlisle Classis.

THE Carlisle Classis met this year in one of our missions, Duncannon, just west of Harrisburg. The pastor reported his whole apportionment paid; yea, $180 from 178 members! But when I with praise referred to this in open Classis, one of the brethren reminded me that last year the whole Classis had a record like that, namely, $2,587 from 2438 members (and this year $2,369 from 2469).

At these meetings of Classes one hears very interesting as well as difficult questions concerning membership, finances, discipline, pastoral work, "supply," parliamentary rulings and methods of business.

On Friday evening a missionary meeting was held, addresses being made by Rev. Dr. Callender and Rev. A. C. Whitmer.

In answer to the request of the Potomac Synod, in reference to a systematic plan for raising money for home missions, the joint consistories were asked to make arrangements to secure systematic offerings from the members.

A request from the W. M. S. of Mercersburg Classis for the organization of a W. M. S. of Carlisle Classis was referred to a committee (Rev. A. H. Kremer, D. D., Chairman), to report next year.

The *Missionary Guardian* was commended to the people as an essential source of information in reference to home and foreign missions.

Our Phebes.

WHAT a family with their bevy of sisters! And all with the same spirit, and every one a-doing. There is missionary work at home and abroad which will not be done save the skill of woman's hand perform it. And strange indeed, that most if not

all the work of missionary and many other Societies within a congregation is expected to be done by the Phebes and Dorcases! Some one says, How about the good brethren? Bless them —they always do their part, and yield a voluntary acclamation.

Not long ago we celebrated the anniversary of our sister Societies, a day always made an event in our church calendar. They are not missionary Societies, strictly speaking, but do a great deal of direct and indirect missionary work. We reviewed their record, and added a deserved "well done" to the sum total. They merit praise and thanks. They are bands of laborers—bands that strengthen the ties of a congregation. They help to make our church interests pleasant with their presence and with the inspiration their zeal imparts. Would not Bethany have been dreary as a desert even for the divine Master, had it not been for devoted Mary and Martha? Many a waste place they help to convert into a garden laughing with bloom and precious fruits. We should change our ambition about church-records: instead of counting heads in the hive, begin to count workers. It is not in season or fashion just now to give all the credit to the "little flock," as if there actually were honor in keeping the fold limited. But do you not know of congregations with a few hundred—or several scores for that matter—which accomplish more for the Kingdom than others with their thousands. Don't put your trust in numbers. What care I for a whole horde of soldiers, if they cannot or will not bear arms? Gideon's three hundred routed the myriads of the hostile camp. The Church of God should be a school, in which men and women are trained for the grandest of all services; the Church should be an army, in which every official and private is expected to do his best. This age has been strongly insisting upon the work which men must do for men. Look at all the Guilds, Associations, Orders, Brotherhoods, and would that more could be enlisted in the ranks of Christian disciples; but do not lose sight of woman's sphere. She owes service to woman in Christian as well as in heathen lands. When she falls from our church ranks, what heroic effort it requires to bring her back; and when she falls from virtue it takes the grace of heaven to restore her.

What will you do? This is our common fault, that we always want to be on the look-out for great enterprises; and in these you are bound to fail if you neglect the ordinary employments of everyday duties. Life is composed of routine. Faithfulness on these ordinary lines counts most. If we know whom we serve, and know Him, love Him, service cannot be drudgery. The bride does not find it irksome to plan and plod for the pleasure of him whom she loves. Yes, the Church is the bride—our richest service can be but a small token of our love for Him.

1. Among the lessons in the narrative of the disciples' return to Galilee after the Lord's resurrection (John 21: 4), that of their *humility* is very striking. Though trained as captains of the King of kings, they were not thereby puffed up; they were ready to go back to their old trade, and had been engaged in fishing all the night, when on the morning "Jesus stood on the shore." It is beautiful to see men of power, influence or wealth, who can afford to live in all the world's magnificence, keep humble. Best of all is that form of humility which you find

in every true Christian. It is the badge of real nobility. We admire it especially in women. But you cannot find it outside of Christianity, not in the grandees of ancient history, nor in their famous wives. Read about their superb accomplishments: Servilia parting with her rare jewels to purchase the liberty of her father; Hipparchia wedded to a cynic because she wanted to achieve glory for her sex in the field of learning; Artemisia erecting a grand mausoleum to her husband, one of the world's wonders. Do you call that great? Their light goes out when you remember Helena bringing her royalty to the feet of the Saviour; Marcella devoting all her learning to the religious cause she had espoused; the exemplary Paula scattering her wealth to feed the hungry, to clothe the naked, to open the windows of sunshine unto thousand destitute homes, and forsaking her palace on the Aventine to humbly gladden the heart of Jerome in his service to the Church. Christian heroes are these. "He that is greatest among you shall be your servant."

2. Another point in the narrative of these disciples is that they performed the *duty of the hour*, and so doing the Lord found them. After the night of toil, blessing in the morning. Is it not so with you? Devote your energies to His work—consecrated toil He wants—and the reward will not fail. Even the world regards the nobility of Christian service, of self-sacrifice, more than royal blood. When the death of the great lady philanthropist in England was announced, the heart of two hemispheres was touched; but the death of the Queen dowager at the Court of Germany seemed to ruffle no one's peace of mind. Noble parentage and beautiful thoughts are all right, but heaven regards well-doing. The thought that Paul was "debtor to both Greeks and Barbarians" stirred him up to marvellous service which he performed by the grace of God. And who that has felt the love of the living Master, does not know himself to be likewise "debtor;" and yet what are we doing? Well-nigh nothing. In the light of heroic lives, whose very substance and breath were consecrated, in the light of present opportunities, the Church of our day seems to be half asleep. Missionary spirit! It sounds so touching, yet we hardly know what it means. And what a debt woman owes to Christianity! She is "debtor" too. She has often responded to it nobly. Though we admire Rachel, the beautiful, of the old regime, and Deborah the heroic, and Ruth the affectionate—we do not find in them that gentle devout ministration of the Marys, the Marthas, Phebes, Priscillas, Christian women, hand-maidens in the new regime, daughters of Christianity.

There are many consecrated hands at work to-day, but we need more. The good, the hallowed are too isolated. This hour demands toil for all to engage in. Teach them to respond to the call and bring in the workers. Never mind the gray hair, the tremulous voice! After a while there will be blessing—"Jesus in the morning."

BETHLEHEM, PA. G. A. S.

—IN the two years past the income of the Board of Home Missions of the Lutheran Church (General Synod) was almost $76,000. Of this amount the Woman's Missionary Society raised $7,437, and $11,557 came by legacies. Their 135 missions (200 congregations), with 11,587 members, in these two years gave for benevolence $13,591, more than 20 per cent. of the amount received from the Board.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—At times in visiting among the churches in the interest of foreign missions, we are almost discouraged. Not that our work is fruitless, for in almost every instance we are permitted to see the immediate or early beneficial effects, but that the work of arousing from a spirit of apathy a Church of 1554 congregations, is committed to one man. The cause ought to be presented to each congregation at least once a year. We beg to make a suggestion to our brethren whose hearts are in thls work. Could you not, two or three times in a year, exchange pulpits with neighboring brethren, and you present the cause to their people, while they in turn discourse to your people, either upon that or some other subject?

What a vast amount of good could be effected by such a system of exchanges widely extended! Collections could be taken, if expedient. But by all means let the people be informed on the subject. We would be glad to correspond with any minister who would be willing to exchange in this way. Write us brethren.

—It is a quite noteworthy fact that the annual statements of a number of our largest and most efficient Protestant Foreign Boards, exhibit deficiencies varying in amount from tens of thousands of dollars, to, at least, in one instance, one hundred thousand. This, however, must not be taken as an indication of a declension, a falling off in the effectiveness of the work. On the other hand, it is indicative of the fact that the work is, under the blessing of the Holy Spirit, going forward more vigorously than the Church at home is prepared for. For years the progress was slow, and in not a few cases discouraging. Of late the onward movement has been gaining in breadth and rapidity, until it has attained such proportions that the necessity for enlarged means for its prosecution has outstripped the slower movement in the way of response on the part of our contributions. Instead, therefore, of the indebtedness of the Boards being a cause of discouragement, it should be an encouraging incentive to the contribution of larger means that the leadings of Providence may be promptly followed, that the open doors may be entered, and that the Macedonian cry, now coming from so many new quarters, may be responded to. God is graciously answering our prayers, in opening the way for the work. Will the Church do her part in the way of cooperation, and with redoubled zeal hasten to gather in the harvest, so graciously opened up before her?

—Our observations in visiting our congregations impress us with the firm conviction that what our membership wants to quicken them to activity and liberality to the cause of missions, is information. What we aim at in our addresses is not an abstract discussion of the cause, its claims as the embodiment of the spirit of our holy religion and our consequent duties, and such like themes, good enough in themselves; but we aim to present results in the form of narrative, experiences in the field, in a word facts and the actual state and condition of the work, with its prospects and hinderances. And it is inspiring to mark the close attention they command and the interest they awaken. We only ask our ministers to try the experi-

ment. Give your people a plain, earnest presentation of our work in Japan, the actual facts in the case, place in their hands the MISSIONARY GUARDIAN, that they may receive a monthly installment of information, and give them an opportunity to respond to the call uttered by these facts, and we venture the assertion that your expectations will be more than realized. We speak confidently from experience and observation.

—The receipts of our treasury for the month of May amount to the small sum of $1025.58. This will leave a deficit of at least seven or eight hundred dollars in the current expense account for the month. This is disheartening, and would be more so, but for the thought that this occurs in the month of the meeting of the Classes, when we may suppose that very many of our congregations were exerting themselves to meet their apportionment. We will hope that this hinderance being past, a more liberal and sadly needed flow will find its way into the treasury.

—"Fashion has brought about the hideous awkwardness of the Japanese gait by making it a strict law of etiquette, carefully taught to all girls, that in walking the toes must be turned in, the knees kept far apart, and the soles remain parallel to the floor and hardly leave it. The result is a slovenly shuffling, aggravated in the house by loose slippers always on the point of dropping off, and out of doors by horrible wooden clogs. The clogs are fastened to the mittened foot by a simple cord or thong passing between the big toe and the other toes. Every time the foot is raised the clogs leave the sole, and at every step come down on the ground with a ridiculous clatter."—*The Cosmopolitan.*

—The Board is at times almost despondent when struggling with the difficulties which the want of adequate means entails upon it. The Church has repeatedly been appealed to, and the responses are so meagre. Only one other refuge is left it, and that is prayer. It knows that God's Spirit is all powerful, when human efforts and appeals seem so ineffectual. It therefore calls upon every pious soul in our Church to join with it in prayer, importunate prayer, that as God has bestowed His blessing upon our work in Japan, He will also move upon the hearts and consciences of His people in this land, to arouse them from their languor and to respond to the calls which in His Providence are reaching their ears. God has been doing His part in full measure in Japan; let us now with united cry beseech His help, that He will put it in our hearts to do our part here at home.

—Have you a Mission Band in your Sunday-school or congregation? In this wicked world, selfishness is the ruling principle. Christian benevolence, charity, has to be learned. It is a matter of education; and never will the lesson be thoroughly learned, unless the education is commenced in childhood. Hence the importance of "Children's Mission Bands." We knew an earnest Christian lady who gathered about her a band of children. She called them "*Pansies.*" She met them from Sunday to Sunday in the afternoon. She would sing with them and pray with them. She would talk to them, and read missionary stories and incidents. The children would bring their pennies and little savings, and occasionally they would hold a festival. Thus were they taught to give to the Lord's cause. They learned about the heathen world, and by the end of the year the little ones were made glad by the very considerable

sum they could pay into the missionary treasury. Have we not such pious ladies in our Reformed Church who are willing to teach Christian benevolence, and at the same time aid in sending the gospel to benighted souls in other lands? Are you engaged in active work for the Saviour's cause? Is not here a work you can do?

Another Teacher for Japan.

IT is with gladness and profound gratitude to God, that we are enabled to announce to the readers of the MISSIONARY GUARDIAN that an additional teacher for the Girls' School in Sendai, Japan, has been appointed. The Board met in special session for this purpose, in Harrisburg, Pa., on June 3, 1891. Several daughters of the Church had responded to the call, and came to the Board, saying, "Here am I, send me." We would have been more than happy, could we have appointed them all; for there is more than room for them. But we could not. Thanks to the W. M. S. G. S., we were permitted the joy of appointing one. It was only because of the engagement of this most worthy Society to support and equip this one, that the Board could see its way clear in a financial point of view to make the appointment.

We rejoice in the belief that God in His providence has sent us a most worthy, devout and fully qualified lady for this position, Such a person we unanimously believe we have found in Miss Mary C. Hollowell, of Chambersburg, Pa. Arrangements will be made for her departure for her field of labor, at as early a date as possible. Most likely these will not be completed before early autumn. We bespeak an earnest and active co-operation on the part of all our members whose hearts are in this blessed work, that this dear Sister may go forth with the full assurance of the active sympathy and prayers of the whole Church. Especially do we commend her to the women of the Church. She is young, and your countenance and help and prayers will encourage and strengthen her, Oh, so much.

Where Are the Lord's "Fives"?

INASMUCH as there are lady applicants waiting to go to Japan in obedience to the Master's call, through the Board of Foreign Missions, it is the duty of the W. M. S. G. S. to furnish, as soon as possible, the $600 for the outfit and passage of one of these. The call has been made for individual gifts and self-denials, hence word comes to each individual member of our W. M. S. to do what she can for this cause. We trust each one may deem it a privilege to give something.

If you are not able to give a "five," let five persons give each a one; or twenty persons each a quarter if they are not able to give one dollar.

If each member will take an interest in this matter, how quickly the work will be done! Let us hasten to the Lord with our "fives" and "tens." They are all His and He knows we have them. When He calls let us not tarry a moment by the wayside.

Will not our sisters of the Potomac Synod, I mean even those outside of our W. M. S., who give liberally to the cause of missions but who do not approve of these Societies, join us in this delightful work?

If some object to lady missionaries in the home field, no doubt all approve of lady missionaries in the foreign field. Let not a difference of opinion in regard to one question prevent our working unitedly in regard to those things upon which we can agree.

This is a work the women have been called upon to do for Christ; and we beg you, one and all, sisters of the Reformed Church, to join hands with us here and now that the Lord's work may not be delayed.

But, oh, how very few, comparatively, will even hear of this movement! This brings us to another point. If we would make our work a success we *must* aid in circulating missionary literature—the MISSIONARY GUARDIAN especially— and the other church papers.

Let each local Society see to it that there is a committee appointed at once to circulate missionary literature in the congregation, with the pastor's permission, and the "fives" will soon be in their places. M. E. W.

Wife and Mother in Japan.

"THE young wife, when she enters her husband's home, is not, as in our country, entering upon a new life as mistress of a home, with absolute control over all her little domain. Should her husband's parents be living, she becomes almost as their servant; and even her husband is unable to defend her from the exactions of her mother-in-law, should this new relative be inclined to make full use of the power given her by custom. Happy is the girl whose husband has no parents. Her comfort in life is materially increased by her husband's loss, for, instead of having to serve two masters, she will then have to serve only one, and that one more kind and thoughtful of her strength and comfort than her mother-in-law.

"In Japan the idea of a wife's duty to her husband includes no thought of companionship on terms of equality. The wife is simply the housekeeper, the head of the establishment, to be honored by the servants because she is the one nearest to the master, but not for one moment to be regarded as the master's equal. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not the intimate friend of her husband, is in no sense a confidante or adviser, except in trivial affairs of the household. She appears rarely with him in public, is expected always to wait upon him and save him steps, and must bear all things from him with smiling face and agreeable manners, even to the receiving with open arms into the household some other woman whom she knows to bear the relation of concubine to her own husband."—*Japanese Girls and Women.*

Easter in Japan.

My Dear Christian Friends:

As you are all interested in our Sunday-school work in Japan, perhaps a brief account of our Easter celebration may not be amiss.

The Saturday before Easter, the teachers and I decorated the church with potted plants, branches of plum-blossoms, bouquets, a harp and a cross. Many of the children helped us in our decorations by bringing us flowers and greens.

Bright and early on Easter morning, the Sunday-school service opened as usual at half-past eight o'clock, and all the scholars were present, big and little, looking bright and happy, and how delighted they were when they saw the great dishes full of beautiful eggs! I colored a large number, so that all were supplied with what was to them a new and odd kind of gift.

Our Easter program was a simple one. The girls sang very nicely certain Easter hymns, that I had taught them; the blessed story of the resur-

rection was read responsively; each class recited its motto; Rev. Oshikawa made an address which the children enjoyed very much; and Rev. Moore told the children the meaning of Easter and why they received eggs. When all the scholars had received their eggs and a beautiful Easter card each, the doxology was sung, the benediction was pronounced, and all went away carrying with them a distinct idea of Christ's great victory over death, which the occasion celebrated.

Yours sincerely,

ANNA M. SCHNEDER.

A Healthy Reaction.

THE establishment of a constitutional form of government, and the excitement incident upon the election of the members of the first imperial diet, had the effect of awakening in the Japanese people, a lively sense of patriotism and a consciousness of nationality. Politics became the subject of prevailing thought. Very soon it was discovered that treaty obligations greatly limited the assertion of national sovereignty, and the endeavor to free themselves from these embarassments was met with an unwillingness on the part of the western nations. This gave rise to the revival of their traditional anti-foreign feeling. A year ago it was feared that this would lead to violent demonstrations and serious foreign complications.

At that time much anxiety was felt as to the effect of this spirit of antagonism upon the work of Christian missions. Happily no marked exhibition of hostility to Christianity was manifested, but it was in a measure shorn of its power to arrest and hold the favorable attention of the people. It came to be looked upon as something foreign, and as such was by many regarded with disfavor. Many of the Japanese Christians, ministers and teachers, were affected by this anti-foreign revival, which led to somewhat of restraint in their relations to the foreign missionary. In teacher's convocations the sentiment was allowed to crop out, that while the native teachers were thankful for the valuable help that they had received from the foreigner, they were now prepared to take the whole educational work into their own hands, and could afford to dispense with their further services, at least as managers and directors. The same spirit was manifested in their church assemblies, for the adoption of constitutions and the formulation of Confessions of Faith. The trend was evident, to cast education and Christianity in the moulds of Japanese life and thought, both as to form and method. That such will and must alternately be the outcome, is not to be doubted; but the question now is, are the natives already prepared for the assumption of so grave responsibilities and labors? Are they not premature in their action?

We are happy in being able to say that a hopeful reaction has set in, and that while the effort remains to mould the institutions of education and religion to the forms and apprehensions of the Japanese mind and heart, the feeling is reviving that they as natives are not yet prepared to dispense with the counsel and tuition of the foreigner. The prospect consequently is, that speedily the former relations of confidence in the foreign teacher and missionary will be restored, and the onward and expanding movement which was interrupted will be resumed.

With the Classes.

IT has been a source of great pleasure and satisfaction to us to have

visited several of our Classes, at their late annual meetings. We would have gladly extended our visits to a larger number, but the fact that their meetings were well nigh simultaneous, prevented us doing so. The Classes we were able to reach were Lebanon, Tohickon and Carlisle, in the East, and Allegheny, E. Ohio and Lancaster, west of the mountains. We had arranged to visit Tiffin Classis also, but found while in Southern Ohio, that we could not reach it before adjourment.

It was a great gratification to meet and make the acquaintance of brethren to whom hitherto we have been a stranger. Our reception, endorsed as we were by the service in which we are engaged, was very hearty and cordial and assuring. We always regarded the western Classes as characterized by vigor, energy and push; and when we got among them we found our estimate was not mistaken. But we were more than gratified in noticing the vitality and activity in all church work which has come to characterize those in East Pennsylvania, as contrasted with what we were accustomed to hear of them a number of years ago. It was really refreshing. We readily discovered that the brethren were by no means indifferent as to our foreign work. But not a few of them seem to have been expending their strength upon other branches of church work, and to have failed to keep themselves well posted as to our work in Japan, its prosperity and its embarrassing wants. When therefore we gave them the plain statement of the case, our encouraging prospects and our restraining necessities (an opportunity to do which, each Classis most cordially afforded us), there was a deep interest manifested, a feeling that an enlarged activity was imperatively called for, and the determination expressed whether by Classical action or individual assurance, that a more vigorous presentation and larger liberality should and would be sought.

We are more than ever impressed with the fact, that what is wanting to sustain our work in full vigor is fuller information both on the part of our ministers and of the laity. The people will contribute if they are informed upon the subject—*we know they will.* Will not our ministers furnish them the information, both in lectures and sermons and missionary literature, and then give them an opportunity to lay their alms with their prayers upon the altar of God's service?

Letter from Rev. W. E. Hoy.

WE give below a letter from Rev. Hoy. It is exceedingly interesting, as affording a glimpse of the incidents and experiences of every day life in Japan. We doubt not that it will be read with great pleasure by those whose hearts are in our work:—

I am on the way to Shiraishi. As I look out of the cars, I see the farmers preparing their small garden-like fields for the summer's cultivation of rice. Not a horse is to be seen. The wide plain running out to the sea, is dotted with the stooping forms of hundreds of men, as they bend to the stroke of their heavy hoes. Verily the soil is made ready for the young rice plants with a shower of honest sweat. The dead color of the newly-turned soil is relieved by many small plants of growing wheat, just now heading with tinges of the coming hue of ripeness. The hillsides are covered and smothered with a dense growth of small pines, shrubs and bamboo grass; and in "the high places" you may see many a

decaying temple or shrine, surrounded by stately trees whose very life and vigor and greenness seem to feed upon the death of what used to be a thriving service of the gods made of man's cunning and worship.

We see many a "city of the dead," sometimes close by a temple or a shrine, more frequently in a lonely nook.

But wherever one turns, the eye rests upon the gladness of spring. Flowers and leaves and birds and *children* teem with an inspiring activity that quickens the soul and enthuses even a jaded mind. Right here, as the train speeds on, is a village school turning out for an "undo kwai," or recreation company. The master, who is himself barely sixteen, heads the procession and carries a banner, and I think he too has entered fully into the spirit of the day; for his step is elastic and his face fairly shines with the light of that childhood he is so gladly leading forth today for some hours of communion with books not made of hands, but written in sky and brook, in cloud and wind, in field and forest, in tree and flower, and in the forms and songs of the few birds one may see or hear this day. Next come the boys with flags to show to what division they belong, and they have a soldier's pride in their colors; and before the day is over they will see which division has the most strength, or the fleetest feet, while the contest will be full of just that kind of fun in which all healthy boys of all nations delight. The girls neatly combed, and dressed in their best kimono, bring up the rear of this interesting column of young life. Their eyes are as bright as those of the boys; and I am sure these little maidens will have a day worth talking about. Some of them carry banners; others have in their hands bunches of flowers plucked from some favorite tree or plant. Children, the cars take me on. A pleasant time to you all. Joy and peace; this is your day.

And within the cars? Farmers and coolies, mechanics and merchants, women and children, and in the second and first class car, politicians, railroad men and gentlemen of leisure. The children soon mark the presence of the foreigner, and then there is an animated conference in whispers concerning the strange man, his clothes, his face and form, his country and people, his language and business, and the letter he is writing. Here is a world of which they have heard little and learned less. A bright little girl asks me, whether I have any children? "Ah, dear little friend, yes, a precious son eight months old, about as big as the little brother so snugly carried on your own back." I ask the girl, "Do you love that baby brother of yours?" With sparkling eyes and earnest tones comes the answer, "Aishimasu," I love. Here a little boy of three asks me to take him to America. "Children, do you love your parents?" Again, "AISHIMASU." Once more, "Do you obey your parents?" Certain and spontaneous the answer, "we obey," or follow. The Japanese child-heart is not empty.

I need the sweet fresh air that comes in at the open window. The car is filled with a cloud of tobacco smoke.

Men and women have with them their little pipes. One or two strong whiffs exhaust the small quantity of tobacco that has been pressed into the tiny bowl of the pipe. Then the red-hot ashes are knocked out upon the floor or upon the end of the seat, by a nimble tap with the pipe turned up-

side down. Soon the pipe is refilled, and its new fire kindled upon these ashes. Parts of the floor and the ends of the seats are charred a deep black by this practice. Sometimes these ashes are deliberately held in the hand by those who have "hard hands of toil." The first time that I saw this latter habit, I trembled in anticipation of a fearful burn, but the old woman went quietly about her business of smoking and smoking, using the ashes in the palm of her hand to relight her pipe; and the observer soon regained control of his nerves and took mental notes.

A few are reading the Tokyo dailies, or discussing the subject matter of the news and editorials. Others are talking about the various new railroads just now constructing. Still others have opinions to tell about the crops, and the culture of the silkworm. The children, of course, have a world and a language of their own. They are in the world, but not yet of the world; that will come only too quickly.

These men, women and children travelling, some for business and some for sight-seeing and pleasure, are onr brothers and sisters, the beloved children of "Our Father." Do we love them? "Shiraishi, Shiraishi," and I leave the cars to be about my Father's business. Souls and the kingdom will come.

Sincerely yours

W. E. Hoy.

Medical Work.

We clip the following from a letter from J. S. Grant, M.D., of Ningpo, China, published in the *Baptist Missionary Magazine* of May, 1891:

God is already blessing my feeble efforts among the Chinese. I have been able to enter several houses where I feel quite certain I could not have entered except as a medical man. My plan is always, as soon as I have carefully treated their bodies, to bring about the name of Christ, His love for mankind, and how He died that all might have salvation open to them, etc., etc. Often they open the way themselves by asking why our medicine or our clothes, etc., are so much better than theirs. I tell them that is because we are Christians, and then go on to explain. Quite often I take my native assistant with me, and then he does most of the talking.

Human natu e is the same the world over, and during the time of sickness and trial we are more easily approached and open to sympathy and advice than at other times. It is so with the Chinese; and especially does the medical man find that he has a great hold on the whole family, if by God's blessing he has been able to cure any of them.

Then again, I carry a few tracts with me, and wherever it seems best try to sell one or two, or perhaps give them away. Some of the wealthier class pay me a fee, although I do not ask it, as my aim is to get them acquainted with us and the Gospel.

The Missionary Review of the World. Published by Frank & Wagnalls, 10 and 12 Astor Place, New York. $2 per annum. In clubs of 10, $1.50.

This publication is justly called a *Review.* It stands related to the smaller periodicals devoted to the cause of missions, very much as our weighty quarterly Reviews do to the current magazines. While its range of observation is quite as broad as the smaller ones, its scope and reach of discussion are wider and deeper, dealing with the principles, the motives and methods of the work. To any one who, while seeking the latest and fullest information, would study Christian missions in their full comprehensive sense, this publication will be indispensable.

Two Pennies.

BY EMILY HUNTINGTON MILLER.

Two beautiful, shining pennies!
Bright and yellow and new!
Don't tell me about the heathen—
I want them myself, I do.

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But, then, what if *I* were a heathen,
With no precious Bible to tell
The story of Jesus our Saviour,
Who loved little children so well?

And what if my own precious mother
Should carry the baby so sweet,
And leave her alone in the forest
For some dreadful creature to eat?

And what if our Father's kind message
We never, no never, had heard?
Why, then, it would surely be cruel
If nobody sent us the Word.

For Jesus, you know, may be asking
This question of you and of me:
"*Did you carry My love to your brothers*
And sisters 'way over the sea?"

I guess you may send them my pennies—
Perhaps in some way they will grow;
For little brooks grow to be rivers,
And pennies make dollars, you know.

I'm not very wise, but there's one thing
I think must be certainly true:
If little boys ought to give pennies,
Big men should give dollars, don't you?
—*Heathen Children's Friend.*

The Need of Native Teachers.

A little blunder reported in the *Woman's Work* of Shanghai, is one of a thousand things which show how hard it is to work at first-hand in a foreign country. A Chinese woman having been addressed by a foreign lady with the inquiry whether, as a sinner, she did not wish to be forgiven, took great offence, and angrily denied that she was a sinner. Of course the foreign lady set this down to the account of self-righteousness, until, to her dismay, she found that she had addressed the woman as a "jail bird." Nothing can easily take the place of the native helper. To train them up may well be the great thought of those from abroad. "O Lord," said a good deacon in Madura, "our missionaries, we doubt not, are at home in Greek and Hebrew, but what work they do make of Tamil!" It is the ultimate praise of vernacular familiarity given to Dr. Van Dyck in Syria, that "he knows even women's Arabic."—*Missionary Review.*

Chinese Hotels as They Are.

But that inn, how shall I describe it! Many missionaries have attempted to give us an idea of a Chinese inn, but I believe the wildest flights of my imagination had given me no worse picture than those clean old New England barns with their fragrance of new-mown hay and grains mingled with the odors of fresh milk and pine chips from the wood pile near by. But the tramp who finds such a place to sleep has a luxurious bed compared with that on which the missionary sleeps in the average Chinese inn.

Entering a high-walled court, our mules waded through mud and filth to the opposite side where the best rooms of the inn were opened for us. Stepping over the high threshold of the low door, we were in a room whose only furniture was a rickety bench, chair and table, whose unclean appearance we excused as being in keeping with the room itself. There was the dirt floor that needed raking; the black walls beneath whose soot and smoke one could see now and then patches of the dingy paper put

up when the inn was built, years ago. We looked up cautiously, for hanging from the rafters were dusty cobwebs of all ages in which had been caught specimens of the various species of vermin that lived in the vaulted roof. On one side of the room was the *kang*, the family bed and settee. It is a brick oven two to four feet high, on one side of which is a small opening for fire, whose smoke, after circulating through the oven, comes out at the cracks, filling and frescoing the room. In addition to these beds, some of the inns at which we stopped had broad board benches on which was laid a piece of matting.—*Woman's Work for Woman.*

Free.

Rukhmabai is the lady who has so bravely resisted the Hindu law which would compel her to marry a man every way unworthy of her, to whom she was betrothed in childhood. This man, backed by the orthodox Hindu community, brought an action to force the lady to submit. After being tried in one court after another, it became evident that the Hindu law, which under our (British) government regulates social questions among the Hindus, left her no escape. Friends, however, were raised up for her, and money has purchased her freedom, of which she has taken advantage to come to this country (Scotland), to complete her education, in order that on her return she may be of use to her countrywomen, leaving her suitor Dadajee to enjoy his ill-gotten gains. —*Zenana Record.*

Doomed.

The Indian opium trade, which has wrought so much evil to China and to India also, would appear to be doomed. In spite of the support of the government, the English House of Commons has passed a resolution, by a majority of thirty, that the trade in opium is morally indefensible, and calling upon the government of India to refuse to license the trade, or allow it to be carried on in its territories. The passage of this resolution against the support of the government, and after so many years' agitation, is very significant of the aroused public feeling on the subject in Great Britain. If it shall result in the suppression of the opium traffic in India, which is the great producing centre, untold blessings will be gained for that country, for China and even for the United States and the whole civilized world. —*Baptist Missionary Magazine.*

Passports in Japan.

Resident passports are now given in Japan to missionaries, allowing them to reside outside of foreign concessions, on the ground that they are "employed in church work." Hitherto they have been given only to those who would teach in schools.

This is an important concession from the Japanese government, as by it missionaries can reside and labor in any part of the country, without being obliged to give a valuable portion of their time to secular labor in teaching.

This privilege was not expected except as a result of the revision of treaties with foreign countries; and it is all the more highly appreciated as being the voluntary act of the government. In the present feeling of the Japanese toward foreigners, it indicates a special appreciation of the beneficial influence of missionary work on the part of the high officials of the empire.—*Baptist Missionary Magazine.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—The editor gratefully acknowledges the receipt from Rev. W. E. Hoy, of the Confession of Faith, Constitution and Canons of the Church of Christ in Japan, adopted by the Synod of that body at Tokio, Japan, December, 1890.

—The Mite Society of Trinity (or Second) Reformed Church, Hanover, Pa., raised $514 last year. Its membership is rapidly increasing and promises yet better results this year.

—At the ninth anniversary of the Missionary Society at Danville, Pa., Rev. A. R. Bartholomew made the address on "She hath done what she could." Offerings for foreign missions, $28.

—The Easter offerings sent in to the German Board of the West were just $2000, a trifle more than last year. The Board has 21 missions on its roll.

July.

Bible-reading. — Procrastination — its cause and its cure.

Subject for Prayer.—That those who hear may not neglect so great salvation.

Topic for Study.—Indians, Chinese and Japanese in America.

Income for May.

The By-synodic Board.

Missions	$ 5,050
Church-building	1,501

Board of Foreign Missions.

For the general work	$1025

Beginnings of W. M. S.

BY MRS. S. R.

NO II.

THE General Missionary Society of the Methodist Episcopal Church can point to the Female Missionary Society of the same Church as almost of twin birth, since the first was organized in April and the second in July, 1819. A few women met for organization in the Forsythe Street Church, New York. From the first minute-book of this Society, which is still in existence and from which, if we had space, interesting reading might be quoted, we learn that from not a few of the women concerned in this early movement are descended many children and grandchildren who are now laboring in the cause of Christ in other lands. Surely the precepts of the mothers were instilled into the children.

The Society's first work was "to raise funds and procure necessary garments to send missionaries among the Indian tribes of our country and Canada." By and by it extended its aid to missionaries in foreign lands, notably to Miss Wilkins, whose heroic devotion and self-denying work in Africa puts her side by side with Livingstone. For more than forty years this Society was in active operation; but in 1861, for various reasons, it ceased to exist, and its remaining active workers became identified with other Missionary Societies in the M. E. Church.

To the earnestness of Rev. J. D. Collins (who, when told that there was no money in the treasury to send him to China, wrote: "Engage me a passage before the mast; my own strong arm shall pull me to China and support me when there"), and to the desire of a few women in Baltimore to aid in supporting the mission he started at Foochow, is due the formation of the "Ladies' China Missionary Society of Baltimore," in April, 1848. For ten years this Society kept to its original purpose, and in addition paid into the treasury of the Missionary Board, from which all this time it received the cold shoulder, about $300

annually. In 1858 this Board consented to accept the services of these ladies. Then commenced specifically "women's work for women," and the solution of how the women of the far East could be reached, rescued and redeemed. For twenty-three years the Society continued its work of aiding in rescuing the daughters of China, until in 1871 it yielded to the wave of missionary sentiment which in 1869 had given birth at Boston to the "Woman's Foreign Missionary Society of the M. E. Church," and surrendered name, fame, influence and property to it.

This revival of missionary spirit to which reference has above been made, was due to the appearance in the United States of returning missionaries, who came back to their childhood homes with hearts burning for the evangelization of women in heathen lands. The wives of missionaries had done all in their power, *but there must be more women to do this work or it would never be done.*

With the help of two or three returned missionaries' wives, on the 28th day of March, 1869, during one of the most furious storms of the season, was formed in Tremont Street Church, Boston, the present Woman's Foreign Missionary Society of the M. E. Church. Besides these returned missionaries' wives only seven ladies were present at its organization. As soon as the organization was effected, in order to make the work a general movement among the women of this M. E. Church, ladies from seventeen States were appointed to recommend the organization throughout the entire Church; and contrary to the early experience of the L. C. M. S. of Baltimore, they had the exceeding great joy of finding that from the very beginning they could have the counsel and approval of the Missionary Board, to which it was not to be an Auxiliary, but a helpmeet, subjecting all its expenditures, fields, methods of work and missionaries for its approval. There were but $300 in the treasury when it was decided to send abroad their first missionaries. Two young ladies, one of them a teacher, the other a graduate of a medical college, were sent to India. This young feminine M.D. had the honor of introducing women's medical work in India. Since 1872 this Society has published a self-supporting missionary magazine, many missionary books and journals, besides tracts and leaflets without number. Its history up to the present time can be written in one sentence: it has been that of continued, increased activity as the way has opened, and as it has had ability to occupy missions in India, China, Japan, Burmah, Liberia, Mexico, South America and other countries.

The "Woman's Missionary Society of the Pacific Coast" is another instrument of the M. E. Church, that for more than twenty years has been performing a unique work among the Chinese women, who are brought to this country to fill houses of prostitution, or to become secondary wives to those Chinamen who can afford to pay for them. The work these women assumed when they formed their constitution in 1870 was to "elevate and save heathen women on these shores." And how successful they have been in overcoming obstacles which were well nigh insuperable, is proven by the hundreds of women and girls whom they have sheltered and helped, and among whom there are many touching cases, to which want of space forbids our making special reference. They have a boarding school and a home for girls and women in San Francisco,

where girls may stay until they return to China or marry. In the school they are taught English five hours each day. Many have been baptized, whilst in all these years less than a half dozen have been expelled for returning to heathenism.

In the Methodist Church South, there is also a W. M. S., organized at Atlanta, Ga. in May, 1878. At their first anniversary they reported nearly $5,000 in their treasury; and two years afterward they entered upon the publication of a missionary magazine, which by the time it completed its second year, had 8,500 subscribers and had put $1,500 into the treasury. They have missionaries in China, Brazil, Mexico and in the home field; and whilst their annual contributions have increased ten-fold since their organization, they report "that appeals and prophecy are giving way to facts and figures."

Another permanent agency of the Methodist Church is the Woman's Foreign Missionary Society of the Methodist Protestant Church, organized at Pittsburgh, May, 1880. Their first missionary, while on her way to Japan, while waiting on the shores of the Golden Gate for the vessel that was to bear her across the broad Pacific to the "land of the rising sun," was summoned to the spirit world. Thus at the very first they learned how "man proposes and God disposes." Soon after another offered to take her place; and year by year as funds increase lady missionaries are sent to Japan where most of the work of this Society is done.

W. M. S. of Schuylkill Classis.

THIS body met during the meeting of their Classis, at Tremont, Pa., but with only a short time for business, owing to an unfavorable railroad time-table. Rev. D. B. Schneder conducted the opening services. The roll of delegates was made out, and reports from the congregational Societies were full of good news. The Classical Society has paid $200 promised to Frackville, and now $200 are pledged for the Synodical Society. The Society also devised means to aid the circulation of the MISSIONARY GUARDIAN, and discussed methods of increasing interest and contributions in the congregations.

The officers of the Society are: president, Mrs. S. E. P. Mosser, 611 Washington St., Reading, Pa.; vice-president, Mrs. Ellen E. Davis; treasurer, Mrs. M. Mengel, 620 Penn St., Reading, Pa.; editress, Mrs A. H. Kline.

W. M. S. of Lancaster Classis.

THE Women's Missionary Society of Lancaster Classis met in Hummelstown, Pa., during the meeting of the Classis. In the absence of the President, Mrs. Dr. Witman, the Vice-President took the chair. Thirty-two delegates were present and interesting reports from the congregational Societies were read. The Society pledged $150 for the Synodical treasury, payable by Oct. 1st, 1891.

Mrs. G. Z. Kunkle, Treasurer of the Woman's Missionary Society of the General Synod, reported that over $600 had come into her hands, of which amount nearly $400 had been given towards sending a lady missionary to the foreign field.

The following were elected as delegates to attend the Synodical missionary meeting at Harrisburg next October, namely: Mrs. Rev. M. H. Sangree and Mrs. C. K. Small, *primarii*, and Miss Jennie M. Powers and Miss Sue Keener, *secundi*.

The election of officers resulted in the choice of Mrs. D. W. Gerhard, President; Miss Sue Keener, Vice-

President; Miss Mary Graeff, Secretary; Miss Jennie M. Powers, Corresponding Secretary; Miss Annie L. Nissley, Treasurer.

It was decided to hold the next semi-annual meeting in St. Paul's church, Lancaster, October 1, 1891.

Elder Wm. H. Seibert, by request, made an address, followed by an address by Mrs. Heitshu. The MISSIONARY GUARDIAN was earnestly recommended.

A kind resolution in reference to the removal of the President, Mrs. F. K. Witman, was passed, and a resolution of thanks for entertainment at Hummelstown. To the evening meeting the whole Classis was invited, and the attendance was large.

Only by Work.

SOME weeks ago the editor wrote to all the English Classes, asking them to take action helpful to a large circulation of the MISSIONARY GUARDIAN, and many have already reported their action, commending the magazine to the people and urging its wider circulation. Now, if this action means: "We pastors and elders hereby pledge ourselves to make prompt and earnest efforts to increase the circulation of the MISSIONARY GUARDIAN," then we may expect soon to double the present list; but otherwise not. We want a long list for the sake of the Church itself, that our people may know what our Boards are doing and so may intelligently help forward the work with prayers and offerings.

W. M. S. of Lincoln Classis.

THE preliminary meeting of the Women's Missionary Society of Lincoln Classis, Synod of the Interior, was held during the meeting of that Classis in Sioux City, Iowa, May 23rd, 1891. The Classis had appointed Mrs. Rev. T. F. Stauffer to read a paper on "The object and import of missionary organizations;" but owing to illness she was absent, and her paper was read by Miss Kate Kifer. The second paper was read by Miss Jennie Erb, on "Woman's position in the missionary field." Addresses were made by members of the Classis, followed by a permanent organization as follows: president, Mrs. T. F. Stauffer; secretary,, Miss Kate Kifer; treasurer, Mrs. G. F. Weisz; corresponding secretary, Miss Jennie Erb.

There are four Societies represented in this Classical Society. The ladies are enthusiastic and good results will follow.

W. M. S. Wichita Classis.

THE annual meeting of the Woman's Missionary Society of Wichita Classis, was held in Emporia, Kansas, May 14th, 1891. After opening services conducted by the president, Mrs. E. M. Brown, of Wichita, delegates were enrolled and their reports read.

The following officers were elected to serve for the ensuing year: president, Mrs. W. E. Shaley, Iola; vice-president, Mrs. D. B. Shuey, Emporia; secretary, Miss Laura J. Nuss, Wichita; treasurer, Mrs. A. A. Stewart, Lyons. The meeting closed with the Lord's Prayer and the doxology.

In the evening an interesting programme was rendered. Essays on "Essentials necessary to success in our Missionary Societies," was read by Mrs. W. E. Shaley of Iola, and "Woman's work in the home and foreign field," by Miss Laura J. Nuss, of Wichita. A quartette, Praise ye the Father, was sung by members of the Classis. Select reading; "The Spirit of Missions," by Mrs. A. A. Stewart, of Lyons. The offerings were devoted to foreign missions.

LAURA J NUSS, Secretary.

W. M S. of Lebanon Classis.

THE yearly meeting of this body was held in Schaefferstown, Pa., early in May, opened by the president, Mrs. W. C. Schaeffer. Twenty-seven delegates from fourteen congregations were present, reporting their work in good condition, and pledging $150 toward the Classical work for the coming year. More money was received and the reports offered during the session were more favorable than heretofore.

All the presidents of Societies were urged to work up the subscription list of the *Missionary Guardian* to the best of their ability.

The following officers were then elected to serve for the ensuing year: president, Miss E. M. Kilmer, Myerstown; vice-president, Miss E. Witmer, Annville; recording secretary, Miss Sadie Capp, Jonestown; corresponding secretary, Miss Lizzie Heister, Annville; treasurer, Fanny Brunner, Campbellstown; editress, Mrs. Geo. W. Stein, Annville; who, with Mrs. John Krall, of Myerstown, Mrs. Gilroy, of Lebanon, and Mrs. Epler, of Schaefferstown, were constituted an executive committee.

Delegates to the Synodical Society meeting in October: Mrs. Wolf, of Myerstown, and Miss Heister of Annville; alternates Miss Ella Mark, and Miss Seidel, of Lebanon.

The afternoon was devoted to a general programme of addresses, readings, essays and music, with the report of the president, the annual address of Rev. G. B. Resser and an address by Rev. Dr. Callender, followed by an offering and the usual closing.

An Example from the Poor.

IN the Orphan Home at Womelsdorf, Pa,, is a congregation organized in 1869, in which 191 persons have since then been confirmed. Of this church Rev. T. M. Yundt, the pastor and superintendent, says:

"We have at present twenty-four confirmed members. Most of these will leave in a few years and others will take their places. At our communion services we always take up a collection for benevolence, the children cheerfully giving of their pennies for such purpose. At the last meeting of Classis, we reported over $50 benevolent money contributed by this congregation, which was a little more than twice the amount of our apportionment."

—The Missionary Society at Zionsville, Pa. (pastor, Rev. Dr. Eli Keller), lately celebrated its twelfth anniversary. Paid out during the year, $100, equally divided between home and foreign missions. Of its 158 members, one half are male.

—Rev. Lewis Robb has begun the publication of *The Steward*, a small quarterly sheet in the interest of the mission at Williamsport, Pa.

—Rev. C. A. Santee, of Kansas City, Mo., says: "We are not large numerically, nor are our people rich; yet we raised during the year nearly $40 for missions, half of which was by the W. M. and A. Society. This means work on the part of the faithful women.

—One of our most promising missions needs two pulpit chairs. Will some one furnish them? If not, the mission must do without them for the present. For particulars write to the editor.

—On May 24th, 1891, a Missionary Society was organized at Sinking Spring, Pa., with twenty-eight members. This is a good seed in a large field. God will give the increase. Rev. W. J. Kerschner is pastor.

THE CHILDREN'S PAGE.

Loving and Giving.

Lord, teach us the lesson of loving,
The very first lesson of all;
Oh, Thou who dost love little children,
How tender and sweet is Thy call!
Now help us to hear it, and give Thee
The love Thou art asking to-day;
Then help us to love one another,
For this we most earnestly pray.

Lord, teach us the lesson of giving,
For this is the very next thing;
Our love always ought to be showing
What offerings and fruits it can bring.
There are many who know not Thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts all are needed,
And all can do something, we know.

A Missionary Story.

A PARTY of missionaries, after a long day of travel, stopped at a little African village. Instead of receiving a kind welcome, they were greeted with harsh words and gestures, and forbidden to come into the town. There was danger from lions, but the missionaries had no choice except to remain outside; indeed, they were not sure but the villagers intended harm, they looked so fierce.

Just as twilight came, what was their surprise to see a woman approach with a pitcher of milk, some water, a bundle of wood and a leg of mutton! She came silently, and began to make a fire and prepare a meal.

"Why do you show us this kindness?" they asked.

She looked at them a moment, the tears running down her cheeks, and said: "You are the friends of my Saviour; shall I not do this for His sake? My heart is full. I cannot speak the joy I feel to see you."

This speech was a great surprise to the travelers. "Here," they thought, "is a woman, the only Christian in this region, proving a true and tender love to Christ; for has He not made kindness shown to His people for His sake a test of love?"

"Tell us about yourself," they said. "How is it possible for you to live a Christian life in this place?"

"Ah," she began, "look at this!" —drawing from her bosom a copy of the New Testament—"this is the fountain whence I drink; this is the oil with which I feed my lamp."

She had been to a school at a mission station far away and there had learned to know and love Christ.

Little Tommy and His Money.

TOMMY'S uncle is a missionary in India; and, from hearing his letters read, Tommy has become very much interested in mission work, and says that as soon as he is old enough he means to go himself to preach to the heathen. I think very likely he will, for Tommy not only pities the heathen, but he also loves and trusts the Saviour.

Every Sunday he puts some money in his mission box, and he is very particular to earn it all himself.

He earns some of this money by weeding in the garden. It is hot, tiresome work, and of course it would be pleasanter to be at play; but he has learned the text, "Even Christ pleased not himself," and he is glad if he can be, in the least, like his Saviour.

He opens his box once in three months; and, the last time he opened it, it contained almost two dollars, all of which he earned himself.—*Little Helpers.*

The Baptism of God.

A MISSIONARY in China met a Chinaman who, to the great surprise of the missionary, declared himself to be a Christian.

To what Church do you belong?" asked the missionary. The man had never heard of a Church.

"But who baptized you?" questioned the missionary further.

"Oh, sir, God the Father baptized me." In great astonishment, the missionary asked him where he had heard the Gospel.

"Thirteen years ago," was the reply, "when I was a soldier, I accidentally heard Dr M. preach. After the sermon, I talked with him; and he gave me a New Testament, which I studied faithfully. In reading it, I found that baptism was needful, and I had a great desire to be baptized. One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized, shall be saved.' And I said to myself, 'I believe, but how can I receive baptism?'—for far and near there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain; can I not pray Him to baptize me?' So I bared my neck and breast, that they might be sprinkled, went out, fell upon my knees, and cried, 'Heavenly Father, I received Thy baptism in the name of the Father, of the Son, and of the Holy Spirit;' and now, in my heart, I have the conviction that I have received baptism from God Himself."

The Brown Towel.

"THEY must be very poor who have nothing to give," said Mrs. Jarvis, as she deposited a pair of beautiful English blankets in a box that was being filled by the ladies of the church to be sent to the poor.

"And now, ladies, as you are nearly through, I would like to tell you an incident in my history; I was once very poor."

"You once very poor?" said a lady.

"Yes; I was once *very poor*. There came to our village a missionary to deliver a lecture. I felt very desirous to go, but had no decent apparel to wear. I was often deprived of going to church, although I was a member. I waited until it was late, and then slipped in and took a seat behind the door. I listened with streaming eyes to the missionary's account of the destitution and darkness in heathen lands. Poor as I was, I felt it a great privilege to live in a Christian land, and to be able to read the Bible. It was proposed by our pastor that the congregation should fill a box and send it out with the missionary on his return.

Oh! thought I, how I would like to send something. When I returned home my poor children were still sleeping soundly, and my disconsolate husband waiting my return; for he had been out of employment for some time. After he had gone to bed I went to looking over my clothes, but could find nothing that was suitable that I could possibly spare; then I began looking over the children's things, but could find nothing that the poor dears could be deprived of; so I went to bed with a heavy heart, and lay a long time thinking of the destitution of the poor heathen and how much better off I was.

"I got to thinking over my little stock again. There was nothing I could put into the box except one brown towel. Next day I got my towels, picked out the best one, and when it was almost dark, put on my bonnet, went to the church, slipped my towel into the box and came away thinking that the Lord knew I had done what I could.

"And now, ladies, let me tell you it was not long after that before my husband got into a good situation; and prosperity has followed us ever since. So I date back my prosperity to this incident of the brown towel."

Her story was done, and as the carriage was waiting at the door she took her departure, leaving us all mute with surprise that one so rich and generous had been trained to give amid poverty.—*Christian Woman.*

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Present Duty of the Reformed Church.

BY REV. W. RUPP, D.D.

IF the Reformed Church had always properly cared for her own children, her membership in the United States might now be at least two or three times as large as it is. Through mistaken policies much has been lost in the past that can never be recovered. The too tenacious adherence to the German language in divine service at an earlier period, and the neglect of the larger towns and cities at a later period, have cost us an immense amount of our best material.

It may be said, indeed, that this material is now in other denominations, and is doing good work there in the service of the Lord. Hence, while it may be lost to us, it is not lost to the Church at large. These other denominations are Christians, as truly as we are; they are engaged in the same great cause in which we are engaged, and serve the same Master whom we serve. On this ground the exclusion from the Church of the younger members, by the continued use of the German language which had become unintelligible to them, was formerly often justified. We are a German Church it was said, and if the young people no longer understand the German, then let them go to the Presbyterians or Methodists, where they can be accommodated in English. These bodies are Christians, they preach the Gospel, and what more is wanted?

In the same way the policy of neglecting the cities has at times been justified. We are a country Church, it has been said. Our congenial home is in the country; and if our young people—the best and most energetic of our numbers—go into the cities to seek their fortune, they will find there churches of other denominations in which they may worship, enjoy the means of grace and make their way to heaven. And why then should we worry ourselves about planting churches in the cities, where there may perhaps be enough already of other denominations to supply all the existing needs? Would not this be a clear waste of energy and means? Had we not better, if we must do something, expend all our energies in

preaching the Gospel to the heathen who do not now have it at all?

This is plausible reasoning. It sounds well, and looks like very broad and catholic charity—this thing of saying that other denominations are good Christians, and may therefore be left properly to take care of our spiritual children, so as to save us the trouble and expense of following them into their new homes with the means of grace from our own altars. But is it not just possible that this fair appearance is often assumed in order to hide a great amount of meanness and stinginess? May not our love of money often have something to do with this generous trust in "sister denominations?"

It is, of course, true that other denominations are branches of the Christian Church, and that they are furnished as truly as we are with the Gospel of salvation. It is true also that in all the large towns and cities of this country these denominations are engaged in earnest Christian work; although the accounts occasionally circulated of an over-supply of churches in large towns we believe to be untrue. It is true, however, further, that if we do not follow our children, when they move into these places, with the Gospel, these other denominations will in a measure at least supply our lack of labor and love. Our children will perhaps not be left spiritually to starve; and for that we ought, of course, to be thankful. But if they are thus fed, it will surely reflect small credit upon us that we leave others to do what we ought to do ourselves. If a father does not provide for his own household, his neighbors or the public will do it; but that certainly is little to the credit of the father.

Moreover, are we quite sure that our children, when they move west, or when they take up their residence in the large cities, can do quite as well in other Churches as they could do in their own? We do not believe it. While we have not a word to say against other Churches, and while we rejoice in the work which they are doing, we yet maintain that for us and for our children the Reformed Church is the best. We were born in her bosom, and baptized and confirmed at her altars. We have been educated in her ways, and have learned to love her customs. And no other could, therefore, easily take her place in our affections, or fill her office in relation to our spiritual life. As a rule the Church into which the Divine Providence has placed any person, must be supposed to be the one which is best adapted to his spiritual wants, and which, therefore, he should not for light reasons think of forsaking.

The Reformed Church in the United States has had an honorable history in the past; and we believe that she still has an important mission to perform in the future. Her work is not yet done. Being, with one exception only, the oldest Protestant Church in this country, we believe that the Lord has an important work for her to do here. She has not been planted here and thus far preserved, in spite of many mistakes in her past policy, for nothing. She has a mission; and that imposes upon her the three-fold duty of preserving her identity, taking care of her spiritual children and extending her borders as much as possible. To neglect these duties would be sinning against providence as well as against the Lord, the head of the Church.

Some time in the distant future the day will doubtless come when all Churches shall be one in outward organization as they are now inwardly

one in faith and spiritual life; and when that day of unification shall have come, we believe that the Church of the Heidelberg Catechism will have a great work to do. Her Christological and catholic theology and cultus, her love of truth and her progressive spirit, will fit her well for the work of mediation and reconciliation. But she will be adequate to this work only on condition that she does not permit herself to be absorbed piecemeal now, but on the contrary properly husband and organize her forces. When in the providence of God the time for union shall have come, she will have no "Calvinistic system" to contend about and to save, nor an "Arminian system," nor any other "system" than that of Christ.

And until that time shall have come, which the signs of the present, in which so much "system-saving" seems still to be necessary, do not indicate as being any way near, it is the duty of the Reformed Church to lengthen her cords and strengthen her stakes. In the great work of the unification of Christendom that may come hereafter, we shall be best able to act well our part, if meanwhile we shall have well performed our duty to ourselves and our Church. Not by now frittering away our means and wasting our energies upon premature and futile efforts at union,—not by depreciating ourselves or underrating the value of our spiritual heritage, because of the fewness of our numbers,—and not by continuing to send our best and most valuable material into other denominations, because we are too indolent or indifferent to take care of it ourselves,—shall we be discharging our duty toward God and His kingdom; but only by cultivating a high sense of denominational self-respect, and by exerting ourselves to the utmost of our ability to extend our borders and increase our numbers.

A New Departure.

AT the present time, in the western Synods, the Women's Missionary Societies, in many instances at least, help to pay the apportionments. We should insist upon it that the apportionments be paid in full, and be paid promptly. If these cannot be met without the aid of the Women's Societies, then we say let them help. They certainly can do much to work up the missionary spirit in the congregations, and in this indirect way do much toward the payment of these funds.

But has the time not come now in the history of our Church for "a new departure" along this line? Should the pastors not insist upon it that the congregations, as such, arise in their might and say: "we will no longer depend upon the women to raise the funds we owe to the Church, but will do it ourselves." Are there not charges that depend upon the women to do this work? We certainly believe it. On the theory that it is always well and right to help *the poor*, we can see why some congregations must have the help of the women; but with some congregations it is purely a matter of getting along by paying as little as possible. Shame, we say, on such work.

The women organize for the express purpose of doing additional work. If we are to have only as much as we received before, why have these societies at all? Over and above the apportionments, we should have the funds raised by the Women's Societies. This would enable the Board to pay the missionaries promptly by lessening the continual strain on the treasury, and

would make it possible also to take up additional points where missions should be established. Let the Church arise to a sense of the dignity and importance of this work, and the women will no longer be asked to pay apportionments.

* * * * * * *

But we have something to say to these Societies also. Advice costs nothing, and therefore can be freely given, even if it should not be followed. Has the time not come for a "new departure" in the way of doing business among the Women's Missionary Societies? We think it has. There is no better way to give proof of the usefulness of any institution, than by being able to point to some work done. We would not so much as intimate that these Societies have not a reason to be proud of what they have done. But we doubt whether the Classical Societies, to say nothing of Synodical Societies, can give a clear-cut report of what has been contributed by them for missions, the legitimate line of work in which they are supposed to be engaged. The president of one of the Classical Missionary Societies writes us that the Societies raised nearly $2,000 for various objects during the year; yet the whole Classis did not pay more than $1,500 for missions. Either pastoral charges failed to do their duty, or the money raised by the ladies was diverted to some other object. Some poor person needs help. Funds are contributed for the relief of that person. That in itself is right, but why should that be counted in the final summing-up as mission money? Yet we fear that much of the money goes out of the missionary treasuries for such objects. The funds from the Auxiliary Societies should go into the hands of the treasurer of the Classical Society; or, if not the money, then, the receipts from persons to whom the money was paid, and these could then be sent to the Treasurer of the Synodical Society. In that way we could see just what our women are doing. Not one cent should be reported for missions except such funds as have been given for the foreign work and the home work—which consists of missions proper and church-building. Why may we not reduce these matters to a system, so that the Church may know what she is doing?

Then again, the amounts given for foreign and for home work should be kept separate, and then each year reported to the proper departments, so as to sum up the work of the whole year.

Let the Women's Societies by all means do a work additional to the apportionments, and let us have a better system of reporting our funds, so that we may know just what we are doing. We do none too much, but it is simply a fact that we do not fully report what we are contributing for the extension of Christ's kingdom. There is need of a new departure along these lines. A little more business should be brought to the aid of our work. Less complaining and more work, with some business principle mixed in, will heal many of the ills in our Church.

Good Work.

THE United Presbyterian Church in the United States is one of the smaller tribes of Israel—much smaller than the Reformed Church. There is none more conservative, so far as church work is concerned. She remains strictly in the old and tried ways of the fathers. Few innovations of any kind are allowed. We noticed a statement lately that there

are over 19,000 women in her Missionary Societies, and that during the last year these women raised over $49,000 for missions. When we first noticed the article, we thought that this could hardly be so; but then the statement was made, and we suppose it must be somewhere near the truth.

This is only another illustration of what proper organization will do. It is a proof, furthermore, that by a due division of labor the greatest amount of work can be accomplished. We do not plead particularly for Women's Missionary Societies, because in some instances these are impracticable; but we do most earnestly plead for some form of distinctive missionary work in the congregation. We think it has been sufficiently demonstrated in our own Church that since we have commenced to organize Missionary Societies, we have accomplished more than ever before. A good brother tells us, however, that these are the outgrowth of the awakening missionary spirit in the Church. All right, then, let us admit that for sake of argument, it still remains that they are necessary to meet, or rather direct, the activities of the Church. These organizations can be, and usually are, a great help to the pastor in the way of gathering the necessary benevolent funds. They are supposed to be of value also in the way of spreading missionary information in the congregations.

We should, as a Church, put forth special efforts to have these organizations. They do good work in other Churches, and will do the same in ours. We should remember that while we are doing much more for missions than formerly, we still come far short of reaching the amount we should raise. All just means should be used to increase our work.

A Felt Want.

MISSIONARY Societies are being organized in rapid succession throughout the English portion of the Church. That they are a great help to our weak congregations many are ready to affirm. We are assured that instead of detracting from the regular church work they are a great help to it; because these Societies, when properly regulated, like the Sunday-school are a part of the Church. It should, indeed, be the business of the church authorities to see that they are kept strictly under the supervision of the congregation. We believe, furthermore, that there is no disposition, generally, among these Societies to cut loose from proper church authority. We have been spoken to frequently about the propriety of having issued in the GUARDIAN every month a lesson or service for the monthly missionary meeting. Those in charge of these Societies feel the want of something like this. It would be something after the order of the Sunday-school lessons.

This, we think, would have the tendency to bind the Societies more closely to the church, and it would give uniform work throughout the denomination. It has been suggested that the editor-in-chief should give place for such a service in his Department, and that he should have this under his direct supervision. We regard this a good idea and hope that we may have it speedily. This service should not be long, and it need not in the least interfere with any additional services that the Societies may wish to introduce. What say you, Mr. Editor-in-chief?

Is It Much?

THE Committee on Missions of the General Assemby of the Presbyterian Church, at Detroit, reported the receipts of the last year for home

missions, at a little above $957,000. This would make an average of less than $1.25 a member. Considering that a large proportion of this came from the wealthy city congregations, it must be that a great majority of this Church paid very sparingly to this good cause. Indeed, according to a statement made, some of the pastorates pay next to nothing for the extension of the Gospel.

But let us suppose that the average was pretty general at $1.25, was that really much for each member? In the light of what church members have been accustomed to give, it seems to be a good round sum; but in the light of what they should give, it is not much. Missions and the general mission work of the Church is the basis of all progress in the Church. All else depends upon this. It is also usually the bulk of our benevolence.

Take our Reformed Church, and should it be thought to be a thing incredible for us to raise an average of $1.25 for missions? We know mission congregations that give more than that average, and raise the money very easily. Is it really asking too much when we urge our people to give such an average? It could be given in our Church, and should also be given. We believe, furthermore, that the time is coming when it will be given; and let us hope that the time is not far in the future. The signs of the times indicate a grand work for the future in our beloved Zion. The earlier we go to work the richer will the harvest be. Our prayers and alms should go up unitedly to the throne of grace.

It Should Be Done.

WE now have under the care of the Board several missions that will hardly be able to support a pastor in a reasonable time in the future. The congregations are important, have good church buildings, have liberal people and are doing a good work. Unfortunately, however, they are so located, that while they can hold their own, they cannot make rapid progress towards self-support. To abandon them must not be thought of. For the Board to carry them for an indefinite time is wrong. The only possible thing to be done is for the Classis to arrange some form of sustentation, or so to reconstruct the charges as to strengthen these fields and make them self-supporting. One or the other should be done and must soon be done. It certainly is very wrong to pay money to these fields while so many important points must, in consequence, be neglected. The Classis should take this matter under serious advisement, and go to work in a heroic way to remedy the evil. There may be a little trouble experienced in adjusting these things, but they certainly should be attended to speedily.

W. M. S. of Somerset Classis.

THIS Society was to meet in Rockwood, in the New Centreville charge, but on account of the death of Pastor Wagner, it was deemed best to hold the meeting elsewhere. Meyersdale was chosen, and we had the privilege of attending the sessions of the Society. There were present nearly thirty delegates from the eight Societies of the Classis. There are two hundred and fifty-three members in these Societies; and during the year they contributed $272 for the sacred cause of missions. At this meeting the Society resolved to raise $250 the ensuing year for foreign missions.

If all the Classical Societies through-

out all the Synods will do as well for the foreign field, there will be no lack of funds.

The moneys for the home field they decided to pay into the hands of the treasurer of Classis, for the advancement of the general work.

This is a body of earnest women. They have been doing a good work in the past, and are so organized now as to be in a position to do more effective work in the future. Would that every Classis in the Church had such a noble corps of female workers.

Income for June.

The following is the income of the General Board for the month of June:

Missions	$ 1655 59
Church-building	500 00
Hungarian Missions	35 00
Harbor Mission	15 00

We confidently expect a very great increase in receipts in the months to come, especially for Hungarian and Harbor Missions. The Church in general has not sustained these as they should have been sustained; and if not better sustained in the future, they will have to be thrown on their own resources.

The 1000 Fives Fund.

C. W. Truxall, Meyersdale, Pa.	5
Wm. Apple, " "	5
Samuel Foust, " "	1
Conrad Poschman, " "	1½
George Werner, " "	1
Sam M. Saylor, " "	1½
Missionary Society, " "	1
T. J. Cover, " "	2
W. B. Habel, " "	1
W. H. Hay, " "	1
Brotherh'd of A. & P. " "	1
Sunday-school, " "	4½
Congregation, Meyersdale, Rev. W. Rupp, D.D., pastor	4½
Elizabeth Dinby, Salisbury, Pa.	1
Dr. A. F. Speicher, " "	2
P. S. Hay, " "	5
J. C. Balliet, " "	1
J. J. Engle, " "	1
Harriet Glotfetty, " "	2
J. J. Folk, St. Paul's congregation	1
J. M. Hay, " "	2
W. M. Soc., " "	2
N. D. Hay, " "	1
St. Paul's congregation, Rev. J. Evans, pastor	2½
Salisbury congregation	5½
Josiah Poorbaugh, Berlin, Pa.	1
F. B. Collins, " "	1
Conrad Miss. Soc., " "	2
Berlin congregation, Rev. A. R. Kremer, D.D., pastor	7
Roxbury congregation, Zion's Charge, Rev. A. J. Heller, pastor	2½
Uriah Bowman, Mt. Zion, Rev. A. J, Heller, pastor	1
Philip Hay, Mt. Zion, Rev. A. J. Heller, pastor	2
Sylvester Hay, Mt. Zion, Rev. A. J. Heller, pastor	1
B. G. Hay, Mt. Zion, Rev. A. J. Heller, pastor	1
Lewis Berkly	1
H. P. Hay	1
Missionary Society, Mt. Zion congregation	4
Mt. Zion congregation, Rev. A. J. Heller, pastor	7
Valentine Hay, Somerset, Pa.	1
Fannie B. Bear " "	1
Margaret Conrad & family, Somerset, Pa.	1
Minnie Hunsicker, " "	1
Sunday-school, " "	1
Jennie Bear, " "	1
Judge W. J. Bear, " "	1
Mrs. Eliza A. Tayman, " "	1
Somerset Con., Rev. H. King, pastor	3½
W. M. S., Columbus, Ohio	1
" " Fairfield, "	2
" " Alpha, "	1
Previously acknowledged	596
Total,	700

Of the 104 shares raised during June, most was given for church-building, The Missionary Societies did well in giving help to this good cause. May we not expect the 1000 Fives at least by the time the second year is up.

Mission Items.

—Less than a year ago the mission in North Akron, O., was arranged for. It now has a lot and chapel valued at over $4000, and has a membership of about one hundred and thirty. That has been a prosperous mission, and its

establishment on the part of the Board was a good movement.

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—The Board has the offer of a very good man to open an English mission in the City of Buffalo. The opening we are assured is a fine one, and the mission should be organized, but the funds are not at hand. Will the Church furnish them?

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—The congregation at Meyersdale, Dr. Rupp, pastor, gave an average of fifty cents per member to the Church-building Fund. Were the whole Church to pay such an average, what a magnificent fund we would have with which to plant missions in the large cities! Could not such an average be easily paid if proper efforts were put forth?

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—Efforts are being made to detach the two country congregations from the Lima, Ohio mission, thus allowing the missionary to give his entire time to the town congregation. This mission has been rather a drag on the hands of the Board, and it is claimed that this has been caused by the effort to carry several country congregations with it.

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—The Jerusalem and Mt. Zwingli mission belongs to the Lancaster (Ohio) Classis. It is composed of three congregations with good church-buildings, but none of the congregations are numerically very strong. Arrangements are being made by the Classis to attach an additional congregation. By the time this appears in print we hope to hear that the reconstruction has been made and that the mission is self-sustaining.

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—Rev. Lohman has for some years past been the Missionary at Hiawatha and Baker, Kansas. He lately resigned this field and took charge of a field in Nebraska. Bro. Novinger takes charge at Hiawatha. We cannot but commend the zeal and enthusiasm of Brother Lohman in the missionary work. While under the General Board he was a good worker and wonderfully successful in the way of gathering funds for the Board.

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—The Somerset Classis, Pittsburgh Synod, has contributed a Church-building Fund of $500 for use of General Synod's Board and has made an encouraging start on the second Fund. This money was contributed with great willingness, and it but shows what people can do in a good cause when they become thoroughly in earnest. May we not hope that the other Classes of the Synod will catch the inspiration and do likewise?

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—The congregation at Somerset contributed an average of sixty-six cents to the Church-building Fund. This, too, when they still have a debt resting on their new church, which is, however, about being liquidated. Bravely done. Brother King stood by the good cause, as a brave veteran should do. Hence the good report from them.

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—Word comes from Braddock, Pa., that the people there are getting down to earnest work and the interests of the mission are improving. The pastor is putting forth efforts to procure a bell for the chapel. He is calling upon the ministerial brethren to contribute the funds for this bell. He will succeed, without a doubt, in getting the funds.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

Mrs. Hannah Winebrenner.

HER years numbered more than three-score and ten. She passed peacefully and triumphantly into the rest of God, on the 20th of June, 1891.

In early life she gave the powers of her heart and mind to the Lord. Nearly forty-five years ago she became a member of the Reformed Church at Gettysburg, Pa., and, at the same time, an active worker in the Sunday-school. During all these years she was a faithful teacher, and a devoted member of the congregation. All the interests of the Church were objects of special, prayerful interest to her. When duty called she was always willing to give a hearty response.

She has left a bright example to others, especially to those who are unfaithful in their Christian duties. Neither heat nor cold nor storm kept her from the services of the sanctuary. When the burden of years and increasing infirmities began to press upon her, she often remained in the church, after morning service, in order that she might meet her Sunday-school class in the afternoon.

Forty-five years of active Sunday-school and church work! What a record of faithful, loving service! How many in any congregation can show a like record? What an example to the irregular and unfaithful!

Mrs. Winebrenner was a true home missionary, in that she always felt a tender concern for the poor and the afflicted. The sorrowing had in her a true comforter. Her presence and kind words lifted the weight from many burdened hearts. The power of her sanctified life was felt in the entire community. Her kind, loving disposition was a light that shone all around, and many to-day, whom she comforted and befriended, call her blessed.

The church, the Sunday-school, the Missionary Society, the poor and the distressed, will miss her. But her work on earth is finished. She fought a good fight, she kept the faith, she finished her course and was fully prepared to receive the crown of life. She walked with God and is not, because God has taken her.

Let her life of active service be an incentive to others to be true to their God in the work of building up His kingdom, in the power of the divine sweetness which Christ gave to this loving disciple.

Honest Old Tom.

TWO years ago there died an old man who, as a learned and just judge, had long commanded the respect of the community. Forty years before, he had gone to the city, where he lived a penniless young lawyer and slowly earned for himself an honorable position.

He never married, and never could be tempted to enter society, but lived always in the same quiet apartments, surrounded by his books and a few friends who greatly respected and loved him. Every Sunday, no matter how stormy, found him in his obscure seat in church, devout and earnest; but he never could be persuaded to hold any office, even the humblest, in the church.

He was a just judge, so rigid in his integrity, that his townsmen affectionately dubbed him, "Honest Tom."

He died after a lingering illness, with a few faithful friends about him. When they began to prepare him for the grave, they found upon his chest the letter "T" branded with a hot

iron—the most degrading punishment inflicted in the Southern States.

The just judge, the faithful Christian, had once been convicted as a thief.

The astonishment at the discovery was great. His friends bowed over his coffin in sorrow at the revelation, forgetting that the shut lips could never deny the charge nor speak a word in his defence.

But there were voices to speak for him, men and women eager to tell what they knew of his private life. It was found that each year he had given to benevolent objects the largest part of his income.

Nurses from the hospitals spoke of him now as a visitor who had often come to bring luxuries to the poor patients, and to comfort them with kind words.

Officers of jails and penitentiaries spoke tenderly of him. To many a poor, tattered prisoner he had gone as a brother, and held out a hand in an endeavor to lift him to a clean, honest life again.

Out of the obscure quarters of the city there came on the day of his burial women whom he had rescued from a life of shame, and orphan children whom he had befriended.

When he was carried to his grave, these were his mourners. They crowded silently about his coffin, tears on their pale faces. The man whom Christ sent to help them was gone. His brotherly sympathy they had felt; they did not know its secret spring, nor realize that another could sympathize with them as he sympathized. Good Christian men who had never been tempted and overcome as he had been, talked to them as from a height. He stood beside them; he seemed to speak out of the depths of his heart.

He had been in the slough. He knew the Hand that could lift them out of it. He held it in his own every step of the way.

The old minister, looking at these men and women standing about the grave, said with almost a voice of triumph: "Blessed are the dead who die in the Lord." For he saw a meaning of great courage and hope in this poor thief's life. It was, that the man who repents of his sin and forsakes it, may be fitted for higher work in Christ's service than he who has never battled with sin and been helped to victory.

The multitude whom St. John saw standing nearest to the throne in heaven were not those whose garments had never been stained, but they who had washed their robes and made them white by faith, and through obedience to Him who loved them and gave Himself for them.—*Selected.*

Council Notes.

THE Board and the whole Church sympathize with our efficient missionary at Duncannon, Pa., in the death of his son. The Executive Council was to meet in the Reformed church at Marysville—a part of the mission—in June; but, owing to the severe affliction of the pastor and his family, the meeting was held at Harrisburg.

—Little business, except the hearing of reports and the granting of orders, was transacted at the meeting. Owing to peculiar circumstances, even that had to be done in a hurry. There should always be sufficient time taken, notwithstanding peculiar circumstances, to enable the Council to consider well what it is doing.

—The church property of the Sioux City mission has been transferred to the Board of Missions. This is

ample security for the amount loaned the mission, and for the special contributions made to it by the Church at large.

—The gratifying intelligence was received that the mission at Plymouth, Pa., had become self-supporting. The pastor, Rev. S. C. Meckel, has done a good work. Our expectations of him, when years ago we assisted at his ordination in the Reformed church at Georgetown, Pa., have not been disappointed. The Board and the Church congratulate him on the marked success which has crowned his labors in a difficult field.

—The action of Wyoming Classis determining to support its own missions, refusing to accept the Synodical apportioment for home missions, and transferring its large and important field to General Synod's Board, strikes us as somewhat peculiar in the face of past history.

—Seventeen years ago, the Rev. John Gantenbein, D.D., went as a missionary to Oregon. He appeared before the Council at its late meeting, and gave a lengthy and interesting account of our work on the Pacific Coast. There, perhaps more so than in many other places, the future is grasping the present, and demands that the fields in this land of promise be provided for. The large influx of Germans adds immensely to the importance of the field for the future of the Reformed Church. Dr. Gantenbein has gone to Germany for the purpose of securing suitable young men from the missionary institutions there to labor in this promising field, which is a move in the right direction.

—Several of the missionaries failed to send in quarterly reports. Missionaries should not disregard any of the conditions—specified or implied—in the commission which authorizes them to labor under the Board.

—Brother Reiter is manfully working in his large field in the Valley of Virginia. Roanoke must have a church. Perhaps a cheap one would answer for the present, but ground is needed on which to build it. A suitable lot will cost a large sum of money there—three, four or five thousand dollars. Would not that be a good investment for some of our wealthy members? Brethren, you have money; consult your own interests in the light which the Gospel throws upon the value of earthly possessions, and take stock in the Lord's work at Roanoke to the amount of the cost of a suitable lot.

The Burden of Missions.

IT is on the Church. There is no doubting the fact. It is not doubted by any now, unless by those able but not willing to bear the burden; and few of those doubt it. A great gain, so much. Given the Church of Christ, convinced that it ought to evangelize the world, and if it is the Church of Christ, and is what we suppose it to be, it must push on to the accomplishment of the task.

The burden is on every Christian by reason of his being a Christian, not because he believes the world can be evangelized, not because there are prospects that it is being done, but just because he is a Christian. A few years ago at the meeting of the American Board, I heard a well-known minister who is fervid in his oratory, referring to the positive and absolute character of the command: "Go ye into all the world and preach the Gospel to every creature," say: "Now, if you are a Christian, you must do one of two things—you must pack up and go, or else you must send some one."

How is the burden accepted? Ah! that is the discouraging feature of it. There are those who complain of the burden.

Now and then a person complains that what we give for missions sends money out of the community; or, in the case of foreign missions, out of the country. "That fifty dollars we need at home," says one. Perhaps he is on his way to the city to spend a hundred or more dollars for that which is not absolutely necessary to support life; and does he ask whether or not most of that hundred dollars is going to some foreign country to pay for the goods which he buys? He does not care a cent about that. It is all a question of a good bargain with him. And it is precisely the same question in missions—a question of a good bargain. Is it that one feels that the support of missions impoverishes the civilized world? Why! it is computed that every missionary to the South Seas creates on an average a trade of fifty thousand dollars a year.

Is it that one believes his community to be in need of all the money to develop itself? For a better bargain of a few cents he would send his hundred out of the community, out of the country, to the utmost ends of the earth, yea, into those very mission fields for the products of those countries, if it be for the saving of a few cents, instead of saving souls. Listen at the telephone of the centuries, and those complaints are but the transmission of a familiar voice. Listen! "Why was not this sold for three hundred pence and given to the poor?" Would the poor have got the three hundred pence? Just as much of it as they would of this money begrudged to missions, if it should get into the bags of those who utter these complaints.

I wonder that ministers or Christian workers allow themselves to feel even slightly that they are draining a community or country of needed money.

It is all a question of a good bargain. Is it profitable to obey Christ? Does it pay to spread the news of salvation to the lost world? Is it a good investment to give for the building up of a kingdom of peace and righteousness in this world? If the followers of Christ felt that it was a good bargain, wouldn't they be as willing that their money should go to Japan and India and China to help in the redemption of souls to God, as they are to have it go there to buy silk and tea and opium?

What we need developed in this country is the science of investment, wise investment, safe investment, investment for the sake of humanity's welfare—more money loaned to the Lord, more funds subject to a draft from humanity's need.—*Rev. F. C. Scoville, D.D., in Christian Intelligencer.*

Opportunities.

THERE is a day of visitation for Churches, individuals and nations, a time when opportunities crowd one another and demand attention. No one who has considered the subject can fail to perceive that this is a period of special visitation for the Reformed Church. Doors through which we are invited to enter and do work for the glory of God and the salvation of men, stand wide open in every section of our land. Opportunities are literally clamoring for consideration and action at our hands. The great question of the hour is, how is the Church heeding these calls of the Master and the cry of the perishing?

Opportunities never tarry the plea-

sure of men. In the gracious dealings of the Father they come; and if not taken hold of by those to whom they are sent, they pass by. Like the resistless, onward rush of time, or the rise and fall of the ocean, they wait for no man. They must be seized in their passing, and whatever is in them utilized for the good of others, or be lost forever.

In the order of redemption, *now* is the accepted time, God's time, God's day of visitation. There is no tomorrow, no future, which the Church or the individual has any right to count upon in the work which God has given.

Has not the Reformed Church come far short of her duty in the work which the Lord has given her to do? Is not her history in this country a long record of short-comings? Has she repented of the sins of omission which have left so many dark spots upon her otherwise fair record? Many of the bright opportunities of the past were permitted to pass by. She did not lay hold of them. Instead, she sat down and contented herself with a few men sent into the ministry each year, and a few hundred dollars contributed for benevolence—almost nothing for the holy cause of missions.

And yet the opportunities have not ceased to crowd upon her, and she now is urged to take hold of them. Does she know that this, in a most peculiar sense, is the day of her visitation? Is it understood that this is the age of giving, the time when hearts, minds and money are required from every individual and congregation? The people ought to know it, the ministry ought to know it, and instead of being satisfied with feeding the flock after the manner of the past, the burden of every sermon should be the blessing of giving sons and daughters, money and time, to the service of the Lord.

There is an abundance of faith, but too little doing and giving. Our people are not unbelievers. Infidelity claims many more adherents than the figures warrant. What is wrong? Ought not a true faith lead to the performance of everything that God requires? May it not be the fruit of the emphasis laid upon the doctrine of justification by faith alone in the sixteenth century, and in the land of Luther? Has not this doctrine received undue prominence, and is not the result in opposition to the plain teachings of Christ? The consequences of the teachings of the past, right or wrong, are upon us. The history of former ages throws light upon the present. The sins of the fathers are visited upon their children. What is the greater part of the history of our Church in this country? In it we merely understand much that belongs to the present.

With all due deference to the memory of the fathers, and the work which they performed, was not the preaching and the church life inculcated, to an alarming extent, selfish? Individuals and congregations were taught that the main thing to be cared for was self. We, the children, have inherited this un-Christlike disposition. Largely the beginning and end is self. Opportunities golden with the offers of divine love and help were permitted to pass by, because self was in the way. So at the present time. Many openings which the Church ought to occupy are neglected, because the mountain of selfishness rears its hoary head above ministers and congregations. The men are not at hand, because selfishness prevents the sons from preparing for the ministry. Money

is wanting, because selfishness, as in the past, dictates the smallest possible amount for Christ, and all the rest for self. It is humiliating to see others, who have less wealth, averaging two or three dollars a member, each year, for missions, whilst the members of the Reformed Church pay only about thirty cents.

Where shall we place the blame? We lay it at the door of the ministry of the past and the present. The fathers failed to train the people in the sacred duty of paying what they owed the Lord. Many of their successors are moving along in the old ruts which they found ready for their use. They seem to have no desire that either they themselves or their people shall get out of them. The few who try to bring the people to a proper realization of the duty of the hour, are hindered by this example, and discouraged by want of sympathy and hearty co-operation. Therefore the golden opportunities which crowd upon us, and which are the voice of God, cannot be taken hold of in the towns and cities of our own land. And in the foreign field also the harvest is ripe. Men and money are needed that it may be gathered in.

Will the pastors lead their flocks into the green pastures of liberal, continuous giving, in order that these calls may not pass unheeded? We ought to stand in front of the effort to preach the Gospel to all classes of men.

Missionary Meetings.

Some ways of making them enjoyable.

EACH missionary meeting should be held for a definite object, and that object should be attained by all the necessary means in command of the Society. It is time wasted to hold a meeting for the sole reason that the time for the holding has arrived.

One of the most needful things for the success of the meeting, is for each one to go to that meeting in a prayerful frame of mind, to go from the closet to the place of meeting if possible. If the mind and heart are in a receptive state at the opening of the meeting, one will begin to be benefited at once, instead of waiting to have an interest awakened. As an illustration of our readiness to received the Holy Spirit, some one has used the idea of the vase, saying if we would receive the blessing we must keep our vase in an upright position. This figure applies as well here as elsewhere. Members of Missionary Societies need to attach due importance to the power of prayer, and to be able to claim by faith the answer to their petitions.

It is well to vary the programs of the monthly meetings, that they do not become monotonous. It is desirable to have as many persons as possible to take part in the exercises. Find some easy part for even the most timid ones. One way of employing all in the room is to have written sentences upon separate slips of paper. Call them "Crumbs of Thought," "Gems of Christian Teaching," or "Precepts." For example: one reads, "The stars for my future crown must be earned now;" another reads, "The Scriptures are a light to my path; shall I not give that light to my heathen sister?" another, "If ye love me, keep my commandments, one of which is, go preach the Gospel to every creature." As each one reads her "precept," let her make a short, pointed remark upon it, if she will.

Have, if possible, a map of the country under study, with missionary stations marked upon it. It adds greatly to the interest of the study to see the progress of the work outlined upon

paper. If good maps, large enough for such use, are not at hand, or to be easily obtained, get some school girl to assist in drawing one upon printer's paper, or white muslin, with colored crayons, putting rods in the ends. Find out from all sources at command, where missionary work is done, and give those places a distinctive mark. Save up all such maps and use them again and again as the subject comes up.

Life studies are also very interesting. Take some missionary character, known or unknown, find his or her picture in some paper or magazine, cut it out and paste it upon a large card-board and hang it up in the room of the meeting. Search the past history of your missionary, learn where he is laboring, what work he is doing, and all that you can concerning him that is of interest. These life studies may sometimes be taken up in place of the regular subject for the day.

These suggestions, if not all original with our Society, have been tested by it and can be fully recommended. A sufficient amoun tof zeal and enthusiasm united with faith on the part of the leaders of a Missionary Society, is sure to have an effect, and is certain to be communicated to other minds and hearts. S. G. K.

The Executive Council.

MAN proposes and God disposes. The Executive Council of the Board of Missions had been invited by the missionary, Rev. J. David Miller, to meet in Marysville, Pa.; but owing to the death and burial of his son, Mr. A. Kremer Miller, the meeting was held in Harrisburg, June 22, 1891. All the members were present except Rev. T. J. Barkley.

The Superintendent, Rev. A. C. Whitmer, reported that the church property in Sioux City, Iowa, has been transferred to the Board of Missions; that Wyoming Classis has withdrawn Nanticoke, Dushore and Freeland from the care of our Board, to give them aid from a sustentation fund of the Classis; and that the treasurer has received from elder John L. Riegel $500 to establish the Riegelsville Church-building Fund, for which the Council recorded a hearty vote of thanks to the giver.

The Church at large will be pleased to hear that the mission at Plymouth, Pa., has become self-supporting. The pastor, Rev. S. C. Meckel, built the church some years ago, gathered a congregation of earnest people, labored among them at great sacrifice, and now, even before any one could well expect it, he declares his willingness to relieve the Board. The Superintendent was instructed to extend to him and his people congratulations on their self-support, and to commend their example and spirit of self-sacrifice.

Rev. John Gantenbein, D. D., of Portland, Oregon, was present; and in an interesting address of nearly an hour he gave the Board much valuable information concerning our missionary work on the Pacific Coast. He went to Oregon as a missionary seventeen years ago, has seen the growth of the country and of our missions through all this time, thoroughly understands the work, knows what the future demands of the present, and is a kind of bishop in the Portland-Oregon Classis. He came to the East in the interest of the Pacific Coast work; and he is now in Europe, partly to see after gettting from the missionary institutions there suitable young men willing to labor in America. The Council gave him letters of introduction, authorizing him to make inquiry in reference to securing missionaries, and to learn the

conditions on which these can be secured. He will report to the Board on his return. Rev. J. G. Biegert is his supply in his absence from his people, who on Dr. Gantenbein's return will be employed by the Board at Albino, a suburb of Portland, and at one or two other places.

On taking up the roll we discovered that several missionaries had not reported, a few indeed not for two quarters. All wrong, brethren. The least you can do is to report promptly and regularly, especially now that the Board is paying you promptly.

The most puzzling case is that of Roanoke, Va. Rev. Lewis Reiter's report plainly shows that it is useless to try to get along without building at least a cheap church; but where shall we build it? Not in the air, surely; and lot we have not, nor have we any money for one. Who will come to our help? He has been directed to canvass for his three interests, Basic City, Buena Vista and Roanoke, but with especial reference to the latter, for on this the others largely depend.

The supply of blanks for quarterly and yearly reports being exhausted, the Superintendent was instructed to prepare a revised form for both; and he will be grateful to the missionaries, to members of the Board and to other pastors for suggestions in framing a more suitable form than the old.

The yearly meeting of the Board will be held in Lancaster, Pa., September 22, 1891, at 2 P. M.

A. C. W.

Reorganized.

The W. M. S. of East Susquehanna Classis meeting at Sunbury, Pa., June 15, 1891, reorganized by electing the following officers: President, Mrs. W. H. Faries, Sunbury; Vice President, Mrs. A. C. Buck, Millersburg; Recording Secretary, Miss Agnes R. Shuman, Catawissa; Corresponding Secretary, Miss Christie Dietz, Sunbury; Treasurer, Mrs. J. C. J. Kurtz, Shamokin; Editress, Mrs. C. B. Schneder, Shamokin; Organizing Committee, Miss Annie Hanburger, Ashland; Miss Ella M. Dechant, Mt. Carmel. Delegates to the Synodical meeting at Harrisburg, Mrs. W. H. Faries and Miss Agnes Shuman; Alternates, Mrs. J. C. J. Kurtz and Mrs. C. B. Schneder. It was resolved that this Society give the *Missionary Guardian* its earnest support. It was further resolved that this Society give to the Mt. Carmel congregation the sum of one hundred dollars, to be collected from the various charges by Oct. 1, 1891. The Society adjourned to meet at Catawissa, Oct. 3, in executive session.

Pledges for "Tens."

Previously reported to June 1, 1891,	100
Missionary Society, Claysburg, Pa. . . .	1
Missionary Society, Greenfield, same charge	1
Mrs. W. T. Grimes, Mechanicstown, Md.	1
Mrs. John Albert Weimer, Lebanon, Pa.	1
Congregation, Jonestown, Pa.	1
Congregation, Mechanicstown, Md. . .	1
Rev. A. C. Whitmer, Lancaster, Pa. . .	1
E. A. Dundore, Obold, Pa.	½
Mrs. E. H. Burkholder, Farmersville, Pa.	1
Missionary Society, Hazleton, Pa. . . .	½
Sisterhood of Martha and Mary, Chambersburg, Pa.	1
Total to July 6, 1891	110

This is our hard quarter, because so little money comes in on the apportionment. Our missionaries are all paid to July 1, 1891, and we have $700 in the treasury toward the next quarterage; but during July and August, but little money comes in. Will you not make an effort for "tens" which may help to meet the case?

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

—The receipts of our foreign treasury for the month of June were $1889.-58. But for one fact this would be an encouraging record; and that is, in the language of our treasurer: "But for that thousand dollar gift our receipts would have been the smallest yet received by me." That $1000 was a legacy left by Daniel Brosier, who was Elder in our church in Millville, Butler Co., Ohio. May the Lord move upon the hearts of our people when they come to make a final disposition of the talents He has committed to their hands. Too many are digging into the earth of worldly interests and worldly relationships, and thus hiding the Lord's money.

. . . . . .

—We rejoice in the reception of this thousand dollar legacy. It is very opportune. It meets in part an urgent want. The testator has made an investment which will result in the salvation of souls; and we may well believe that in the heavenly world he will be permitted to see the fruit of his pious bequest.

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—Some earnest and reliable Japanese ministers of the Gospel have not hesitated to declare that they are about prepared to dispense with the further services of the foreign missionary. They imagine that they are ready to take charge, unaided, of the work of winning their nation to Christ. They have come to be infected with the anti-foreign sentiment. Ah, they little know the wiles of Satan. He will not surrender the mastery he has held for centuries, without a desperate struggle. The day may be nearer than they think, when they will see their mistake.

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—The statistical summary of our work in Japan for the year expiring May, 1891, has just come to hand. As was anticipated, and has been experienced by the other Boards, the exhibit is not as favorable as the year preceding. There are several reasons conspiring to produce this result, such as the political changes which have served to awaken a keen anti-foreign feeling; the reaction from the excitement and curiosity which the introduction of Christianity at first caused; the increased zeal and activity of the Buddhists; and the wide aggressive movements of rationalism and of skeptical philosophy. The year just closed has been a season also of testing and purifying, a trying of the faith of the converts, and some have fallen away. Withal, with an encouraging ingathering, such as will compare favorably with that in other nations, the Japanese Church is stronger spiritually for the sifting experienced. It has, with all its drawbacks, about held its own numericaliy. We look hopefully to the future, trusting in the Divine promise.

Practical Christianity.

SOME months ago a Bible woman was passing through one of the poorer quarters in Tokyo, when she heard what seemed to be the singing of Christian hymns proceeding from a very dilapidated building near by. Attracted by curiosity she went to see what it meant, for as yet she had never heard of any Christian work being conducted in that part of the city.

She found on inquiry that it was a school for poor children, and it had originated and was carried on by a

man who had formerly been in the army and had been converted through the efforts of one of his Christian comrades.

This man seems to have been filled wtih the true conception of the spirit of the Gospel; and when he was discharged he went to this destitute portion of the capital and secured an old building in which to open a school, where all who came should receive instruction, and no compensation was asked or expected.

He had no means of his own to pay the rent or to supply himself with food, and so he drew a jinrikisha at night to get money for the rent of the building; and for his daily food he was dependent upon whatever the parents of the children might give him. Some days he had almost nothing to eat; but he was not discouraged, and kept on faithfully at his work.

One of the regular exercises in the school was the singing of Christian hymns and the recital of Bible texts that he taught them.

The discovery of such a noble and self-denying work was quite a surprise, as the man had worked on quietly and never sought for assistance or fame. In fact he simply desired to follow Christ in His ministration of love to others who were in want.—*Missionary Tidings.*

"Missionary Tidings."

THE above is the title of a periodical published in Yokohama, for a copy of the first number of which we are indebted to Revs. Hoy and Schneder. We clip an extract from this paper, which appears in this number of the MISSIONARY GUARDIAN under the caption, "Practical Christianity," to which we invite the attention of our readers, as illustrating how the seeds of the truth will spring up in unexpected places. A church is about to be built where this small beginning was made. Quite a number have professed Christianity, and the whole neighborhood has been transformed.

Important.

To the Ladies of the W. M. S. G. S.

Dear Sisters in Christ:—By the time you read this, the $300 towards procuring the outfit of Miss Mary Comfort Hallowell for Japan, will, it is hoped, be in the hands of Mr. Lemberger, treasurer of the Board of Foreign Missions. Now for the remaining three or four hundred!

Ladies, can we not work faster? We are out in mid-ocean of this "outfit and passage" money. Let us "pull for the shore!" It is not like woman to delay. Let us hasten the Lord's work.

The remainder of this money (it will take between six and seven hundred dollars) should all be in the hands of our treasurer, Mrs. Kunkel, of Harrisburg, Pa., by September 1st. We have two months before us. How many can save $5 or $10 of their "summer trip" money, and send it?

Are there not some ladies of wealth, in or out of our Society, who may have grace to heed this call of God, and send $25 for this noble cause?

May the Spirit move the hearts of the rest of our number who have not yet contributed, to send in their fives or tens. It requires so large an amount, because it is necessary, besides providing a wardrobe for several years, to take out some furniture, bedding, a stove, &c. Any balance remaining of the amount we furnish, will be applied to Miss Hallowell's second quarter's salary. The salaries are all paid quarterly in advance.

Her salary will be $700 a year, besides $200 allowance for personal

teacher of the Japanese language, medical attention, &c.

The Presidents of the District Synodical Societies will please see that their treasurers pay over to treasurer Lemberger a quarter of the annual amount pledged by their Society, by the middle of September. The amount required from all is $225.

Miss Hallowell expects to sail the latter part of September or early in October. For outfit and passage $700, and $225 for first quarter of salary. Shall we accomplish it?

M. E. W., *Pres.*

The Self-reliance of the Japanese.

IT would seem that the self-assurance which has been exhibited recently, that the Japanese people are competent to direct their own steps in the lines of Christian civilization, without the further aid of foreigners, is being subjected to a severe test, in the complications which have arisen out of the assault upon the Crown Prince of Russia.

The policeman who made the assault has been tried by the Supreme Court, convicted and sentenced to imprisonment for life. It has later been discovered that that court has only appellate and not original jurisdiction in such cases, unless the assaulted party is a member of the Royal family of Japan. As a result of this discovery, great excitement has arisen. A demand has been made, that the Judges of the court should resign; and even some of the members of the Cabinet may find themselves prompted to retire. They have yet to learn that the western nations have other ways of correcting errors in the decisions of their courts, than by unseating the whole court and creating confusion in the machinery of the government itself. They will learn before long that the science of Christian government is not to be mastered in a day, and that the service of the foreigner in this regard has not yet accomplished its mission.

In Tohickon Classis.

OUR peregrinations among our churches in the interest of foreign missions, took us recently into Tohickon Classis. So cordial was the reception accorded us, and so lively the interest manifested in our work, that it was to us a matter of personal enjoyment and encouragement. The time was when our congregations in eastern Pennsylvania were regarded as deficient in a spirit of Christian liberality. Our observations assure us that this defect is being largely amended.

We speak now of but two cases which in our late visit came under our notice. The Lower Saucon congregation in Dr. Koplin's charge has within the past year contributed over $100 to foreign missions—not to mention liberal gifts to other branches of church work.

The Missionary Society and the Ladies' Aid Society of Sellersville congregation, under Pastor Dengler, are very vigorous and active. The Missionary Society has during the last year contributed over $100 to our foreign work; and the Ladies' Aid Society $15 to the Orphans, $20 to home and $25 to foreign missions. At the anniversary held June 29th, a special offering of $60 was presented.

These are contributions from only one of the congregations in each of the charges named. Their other congregations will doubtless have correspondingly favorable records. We are assured they will, for the earnestness and zeal of the pastors guarantee it.

We know there are other congrega-

tions and pastors in the same section of the Church of whom like favorable mention might be made, but we speak of what fell under observation in our late visit. Of many, however, we cannot speak with like commendation, but we rejoice in the manifest fact, that there is an advance all along the line.

$1000 Legacy.

AMONG the receipts of our treasury for the month of June was one thousand dollars, left as a bequest to foreign missions by the late Elder Daniel Brosier, of Millville, Butler county, Ohio. This contribution comes to the treasury at a time which makes it specially opportune, in view of our urgent wants, and for which the Board is truly thankful. Other Foreign Boards receive frequent and often large legacies, and these constitute a material item in their receipts; and without them their work would be seriously limited. Heretofore our receipts from this source have been quite small. But we are glad to be able to say that their frequency is increasing.

It only requires a little earnest, prayerful thought to impress one with the righteous propriety of a Christian devoting a portion of the means God has committed to his stewardship, to the service of the Lord for the salvation of souls. Especially is this true, when in that deeply solemn frame of mind in which he betakes himself to the duty of making his last will and testament. Then especially will the question of the salvation of the soul be invested with a vital, indeed a startling interest. Keenly alive to this tremendous interest as it relates to himself, will not his thoughts go out to those who too are approaching the mortal crisis, yet without hope and without God?

If now by abating a comparatively small amount from each of his children, without any detriment to them, he can make provision for securing the salvation of other immortal souls, is it not strange that so few Christians do it? It unquestionably arises from the want of proper thought. Have you, dear reader, made your will? Is there any provision in it for the salvation of souls for whom Christ died? If not, a codicil will readily remedy the defect.

In view of the hope that the above considerations may not be without practical effect upon the minds and hearts of some of our members, we beg to repeat a word of two of caution, that bequests made may not fail in consequence of legal defects. 1.) In the State of Pennsylvania, and perhaps some other States, a bequest made within thirty days of the death of the testator, is legally void. 2.) Always make use of the full corporate name of the Board to which you would leave a legacy. That of our Board is, "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States.*"

Sendai Shingakko.

In the last Church Almanac (Eastern), in the list of "Literary and Theological Institutions," Rev. W. E. Hoy is represented as President of the "Boy's Training School, Sendai, Japan." This is incorrect. The Sendai Shingakko, or the Sendai Theological Seminary, includes the several departments, academic, collegiate and theological. Of this one Institution, including all the departments, Rev. M. Oshikawa is the President.

Our reason for calling attention to this fact is, on account of the intense patriotism of the Japanese, which has

given rise to the anti-foreign feeling of which we have heard so much within the last few years; and they are jealous of any seeming promotion of a foreigner in their midst. Our Institution in this respect is not peculiar. The Institutions established by other Missionary Boards are presided over by Japanese Presidents. It is to be hoped and is requested by our publishers that they be guarded in this respect, and thus avoid occasion of offense and misunderstanding.

We are glad in being able to say that Rev. M. Oshikawa has returned to Sendai, after an absence of some time caused by the grave illness of his wife whom he removed to Tokio for medical treatment. One of our missionaries in a late letter takes occasion to speak of him in high terms of confidence and commendation, and expresses his assurance of his abiding fidelity and friendship. This will be pleasing intelligence to many who have been making inquiries concerning him, in view of the limited information we have had of him for some months past.

The Seminary Building is approaching completion, and its occupancy is anticipated in September when the new term will open.

The Aramachi Sunday-School.

I AM in the Aramachi Sunday-school. Let me describe some of its scenes. The seven classes are distributed about the four rooms of the house, each class squatting in a semi-circle in front of its teacher. The teachers are very friendly, vivacious and earnest in their teaching. They do most of the talking, their method being chiefly the pouring-in process. This method is better adapted to Japanese children than it would be to American. The teaching in the Japanese public schools is very largely after this method, and hence the children are accustomed to it. They are good listeners. Often when they seem listless and indifferent, they are really hearing what is said, and can answer questions about what has been told them. The teachers tell them many stories. One of the teachers in our Nibancho Sunday-school recently published two books consisting of translations of English stories, most of which he took from the *Reformed Messenger*. These books are in great demand among Sunday-school teachers.

There is one boys' class and one girls' class in the Aramachi school, whose chief work it is to break in the raw material, as it were. Into these classes the new-comers are put, and kept there until by their regularity, attention and attainments they prove themselves fit for one of the higher classes.

Of these preparatory classes, Mrs. Schneder's, that is, the girls' class, is the most interesting. In this class there are to-day about forty scholars (sometimes there are fifty to sixty). Of these, fourteen have babies on their backs, and are spending a large portion of the lesson hour in dancing about to keep the babies quiet. What a scene it is! I used to hear a saying that Japanese babies don't cry, but the saying is untrue; they do cry, and I do not wonder. What pitiful creatures they are—filthy, scabby, emaciated! Japanese babies live on the streets on the backs of little sisters, often hardly more than infants themselves. The older children look little better than the babies. Surely Japan needs better mothers. Surely the spirit of Him who said, "Suffer the little children to come unto me," is needed here.

One of our chief obstacles is the irregular attendance of our scholars.

It was worse at first; it is bad enough now. There are no parents to send them, or to encourage them to come; no hallowed customs to impel them to come; no well-awakened conscience to make them feel that they ought to come; no inherited love of Christ and His goodness. On the contrary, there are many things that positively hinder them from coming.

But what is the use of working among the children of this wicked and poverty-stricken portion of Sendai? Why not put the time and the strength spent in our Sunday-school on work among the grown people? There are several reasons. One is, that we illustrate the true character of Christianity by giving attention also to the children. Another reason is, that at the hour of the day when we have Sunday-school, it is next to impossible to gather grown people. Sunday is practically unobserved, except by government institutions. Men are as busy then as on any other day. But the children have no school, and so we can gather them here to the number of ninety or a hundred every Sunday for two years and a half, though we do not have all the same ones every Sunday. A third reason is that we believe we are sowing seed, the harvest of which we may not reap, but which will yield some harvest somewhere sometime. A few months ago, I began preaching at a town about fifteen miles from Sendai, called Natari. Here the very first ones who showed any interest in the new teaching were persons who had previously heard the Gospel elsewhere. They had been to some other place and heard preaching, and though they perhaps paid little attention to it at the time, yet an impression was made, the ground was broken. The same has been the experience of many other missionaries.

And so I trust that many who come to our Sunday-schools for awhile and then drop off, will carry some impression with them, some seed which will bear fruit later. It is "casting bread upon the waters," and we go forward in faith, believing that it will be found by some one some day. We have, indeed, seen some precious fruit of our work, but for the fruit of the main part of our work we must hope and wait. D. B. SCHNEDER.

Letter from Rev. W. E. Hoy.

We bespeak a most careful and prayerful perusal of the following letter:

Dear Reformed Friends:—There is a sad cry ringing in my ears. It seems like the voice of a despairing soul calling for help, where there is no one to save. A broken-hearted maiden, in the beauty and purity, in the tenderness and holiness of unsullied chastity, is fighting against the power of hell and the lusts of hell-hounds.

The story is a simple one, but in its simplicity is involved a pain of heart that is unto death. A father and mother wish to remove to a distant part of Japan. Where and how to get the money for the journey becomes daily more and more serious. The personal beauty of their daughter, who is now seventeen years of age, suggests the means of obtaining money. But the laws of the land no longer permit base-minded parents to sell their daughters to houses of pleasure. In Japan, as elsewhere, laws may he evaded in various ways. Under the pretext of having their daughter adopted into another family, these parents make arrangements, the daughter in her ignorance innocently consenting to marry the son of the supposed family into which she is to be adopted, and obtain from two men and two women, agents of the house

of hell, the desired sum of *one hundred yen*, or, as silver now exchanges, about eighty dollars, United States gold. And the maiden unwittingly has become the property of a harlot-house. The four agents make merry over their cups while waiting in a hotel for the cars. The maiden, meanwhile, is a little bewildered, but does not yet discover the evil in store for her. Train-time arrives. The girl accompanies the family into which she believes she has been adopted. As the entrance into the station is made, one of the men in drunken glee tells the poor maiden *where* they are going. The strength of a chaste soul! The appeal for help! She cannot, will not go! The base mother stands out on the street at a short distance from the railroad station. Unto her the girl flees. Unto her who bore her and nursed her, she clings in an agonizing appeal. The hounds of hell, like dogs after a hare escaping from their mouths for the last attempt for life, follow her and tear her away and bring her back into the station. The outraged maiden will not, of her own accord, enter the cars that are to take her ten miles to Sendai, to the new life of her degradation. One strong man tugs away at her arms, and another pushes her with drunken force and rudeness from behind; and thus she is driven, "like dumb driven cattle," along her way to the house that can never be the home of an innocent soul. The cars start. Above the noise and bustle of starting, above the rolling and rumbling of car-wheels in rapid motion, are carried forth the wailing and the weeping, the shrieks and the lamentations of the miserable girl. Is there no one to help? Will no one save her? A band of Christians, and with them Brother Oshikawa, whose loving heart goes out to this girl in sympathy and to God in prayer, do what they can to learn the circumstances of the case and hope to help the girl when they arrive at Sendai. But the agents of evil are too sharp to be caught napping; and before proper measures can be taken to rescue the maiden, she is hurried off by previous and secret arrangements to the place where her spirit is to be broken for accursed trade in lust that feeds on body and soul. Some one has made an offer to pay the redemption money of this particular girl, but it is very doubtful whether she can be found by those who care for her soul.

Some one has recently said that such traffic of girls in Japan is a thing of the past. Would to God it were so indeed. The new law of the land against this crime is one thing; the continued practice, under evasive arrangements, as obtaining among base-minded people, is quite a different affair. I have personal knowledge of three of these abominable sales during the last three months. As Brother Oshikawa said this morning in a powerful sermon on this subject, nothing but the life of Christ in the hearts of the people will save them from this social evil. The upper classes do not sell their daughters, it is true, but some of the upper classes are willing to use and degrade the daughters that are sold by the poor and low-born classes to the houses of pleasure. In Japan, as in other countries, east or west, I can find after careful study and inquiry, very little distinction between the upper and the lower classes of society, in these questions that concern the bodies and souls of thousands of girls. Even the Bible points out in unmistakable language that a man of the birth, the rank, the glory, the wisdom of a Solomon, may not in his own strength be above this hell-inspired traffic in lust. He that *buys* in any shape or form the

person of a girl, be he never so high in the upper classes, is not a whit better than the low-born parents who *sell* their daughters for a trifling sum. It is mere nonsense to aim at the lower classes only in this trade in sin. And Oh! Europe and America have done much to teach and encourage these abominations.

In the name of Christ and for Japan, I ask that the present apathy to foreign missions in the Reformed Church be speedily overcome. We have enlisted in this work of bringing this people to a saving knowledge of Christ, and the Lord will not hold us guiltless if we neglect our part of the labor. For the sake of woman, in gratitude for what our wives, our mothers, our daughters may become in Christ, let us, brethren, help the women to help us in saving the girls of Japan from a bondage worse than death. Don't keep on theorizing about the work and position of our sisters in the Church, but help the women of our Church who are practically putting to shame many of you, my brethren, in the cause of Christ. The New Testament has a striking instance of *men* faulting a woman for a loving ministry to Christ, and Christ commended the woman. No theory there, but life.

Let mother, wife, daughter, be thoughts to inspire all for greater deeds in the cause of Christ for the homes of Japan. The homes of Japan, high and low, need Christ.

Yours, in faith,

W. E. Hoy.

Sendai, Japan, June 14, 1891.

Among the Lepers.

We have heretofore referred to the Leper Asylum at Almora, under the care of the London Missionary Society. The *Chronicle* for March contains a letter from Mr. Bulloch reporting a deeply interesting day at the Asylum in December last, when eight lepers received baptism.

These candidates had been kept back for some time in order to give clear assurance that they understood the Gospel and had accepted Christ. Mr. Bulloch says that one poor fellow, Mangaluwa, who came up for baptism, was so helpless that he could not get to the Asylum chapel; but another Christian leper who is not so helpless, offered to carry him there, so that he might be baptized with the others and not all alone in his barrack-room.

Mr. Bulloch says: "It was a most touching sight to see Bijna hobbling along (for his own feet are toeless) with his friend Mangaluwa on his back. Just behind them was another group of three, two of whom were helping a third one between them and taking him to the house of prayer. Another poor creature was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for besides being terribly crippled he was suffering from asthma, a disease which often accompanies leprosy."

The most intense interest was shown by all present, both in the singing and in the message of the Gospel which was preached. After this baptismal service, thirty-three communicants came to the Lord's table. It was an extraordinary sight. So leprous were many of the communicants that they could not take the bread in their hands, for they had no hands, but with the stumps of their arms they held up a portion of their body-cloth to receive the bread, and thus put it in their mouths. Of course they could not pass the cup, but the wine was poured into their open mouths. There are at present in the Asylum 112 inmates, of whom 79 are Christians, all brought

to Christ since entering the Asylum. A new remedy, recommended by eminent physicians and supplied by the government, is now being tried upon special patients, and the hope is expressed that if it does not remove the disease it may mitigate the terrible aspects of it.—*Missionary Herald.*

India Divided.

Some would fain see a grand swell and a tidal wave bearing India on to Christianity all at once. A competent writer has treated the subject, and we gather from him these telling sentences:

In very truth there is no possibility in India (as a whole) of such a thing as a popular movement. There is no public opinion. How could there be, in a body of two hundred and fifty millions of people, of divers races, speaking a great number of different languages, and disintegrated by the cleavage of caste, by no means conformable to the strata of society? The conversion of a whole caste would render that of the next above it none the easier, rather all the more difficult.

The force that keeps India from moving is simply the vastness of the population, and the crass ignorance of the vast majority of it. They dwell in their villages, they plough their fields, they eat and drink, they marry and are given in marriage. They have no newspapers; not quite eleven millions out of the 250,000,000 can read at all. Of politics they have no idea and the genus *agitator* has not as yet been evolved in the land.

Nevertheless it is clear that whatever signs there are of rising and advancing thought, point generally in the direction of Christianity. The ocean of Indian thought has been for ages stagnant; there are in it neither tides nor prevailing currents. But the water of life is pouring into it, and creating, at all events, local eddies, which go swirling onward steadily, in spite of their backwaters, toward the throne of Christ.

We should have little confidence that the Gospel was making any impression on the stagnant sea of Hinduism if it did not produce fresh and vigorous opposition. It is all very well for our Hindu tract writer to call on his people to put aside caste and sectarian differences to oppose Christianity; that is just what the mind trained in the caste system is incapable of doing. If the population of India could unite as one man to banish Christianity, it could have banished English supremacy long ago. It is much more likely to combine under the influence of Christianity than in opposition to it.

Nor do we for one moment fear the opposition of rival preachers. What have they to preach? The comparison between Krishna and Christ is trying to the patience of the Christian preacher, but it can never redound to the credit of the Hindu. The process of stirring Hinduism to its multitudinous depths must needs bring up a vast amount of fetid mud. But let the process go on. The river of the water of life will wash it all away.—*Church at Home and Abroad.*

Unoccupied Lands.

"Thibet is the only known country on earth not open to missions," say most of the papers, copying one from another without much thought or knowledge. This statement should be modified. Afghanistan is as thoroughly closed to missions as Thibet. The latter country has missionaries at its doors and in its borders—the Moravians on the south and the Roman Catholics on the east—although we

believe no footing has really been effected as yet in the capital. In the same way, at the gates of Afghanistan, on the eastern side of the mountains in Peshawar, formerly an Afghan city but now under British rule, there is a flourishing mission which has made many converts. But a Christian missionary in Afghanistan proper, among the fanatical Mussulmans there, would be killed quicker than among the Buddhists of Thibet.

And Beluchistan is not much better, except at the few posts where British soldiers are stationed. Turkestan is about the same. In what sense is Abyssinia "open to missions"? Many attempts to enter it have been made, but without success. The same may be said of large parts of Mohammedan Africa, such as the Central Soudan. Indeed the Russian empire is not "open to missions" of the Protestant sort. The principles of religious toleration and the practice of permitting propagandism have amazingly advanced within the past few decades; but it is not worth while to ignore the fact that there is an immense advance yet necessary before men everywhere will be free to preach and accept the truth.—*The Missionary.*

India.

It is pathetic in these days of emptied missionary treasuries to read such a letter as the following, received by Secretary Clark of the American Board, from a missionary in Bombay:

"I have collected a band of superior young men as workers in this field. How can I suddenly dismiss them without great wrong to them? Again, if I close any of my schools now, it will be at the expense of prestige which at this especial juncture, will be most unfortunate. Our work here is beginning to bud after these nine years of labor. The church has been organized; two admitted from this place to the church; a Brahmin young man, a former pupil, has just come out for Christ, and the whole district is stirred up about it.

To diminish our work now is to lose and throw away what will require years of labor, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over three hundred rupees of the reduction, so that the work here may not suffer. . . . If the school is cut down, it must be cut down from the top. If it is cut down from the top it dies. If it dies what is to become of all our Christian labor in this community? If the children of Christian parents grow up ignorant and not grounded in Christianity, they will be a curse to the community."

The American Board is obliged to retrench the next current year twenty per cent.—*Missionary Review.*

A Helpmeet.

A young Mussulman girl was brought into a missionary home in Hamadan, Persia, as a seamstress, and, becoming interested in seeing other girls read, applied herself for admission to the school. Her family and friends hearing of it, forced her to leave, but not until the Bible had become familiar to her.

A young man, who had remained unmarried because he could not find a Christian wife, heard of her, and through friends, according to Persian custom, a marriage was arranged. The ceremony was first performed in Persian style, but afterward the couple came to the missionary's home and were married in Christian form.—*The Independent.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—The yearly meeting of the Board of Missions and the fourth quarterly meeting of the Executive Council will be held in Lancaster, Pa., on Monday, September 21st, 1891, the former at 2 P.M., and the latter at 9.30 A.M.

—The Board of Foreign Missions of the Lutheran Church (General Synod), in the two years past, received nearly $98,000, which includes legacies amounting to $7,544, and $17,000 from the Woman's Missionary Society.

—The *Church at Home and Abroad* of the Presbyterian Church has only 21,000 subscribers.

—During the six weeks of Lent last year, the Sunday-schools of the Protestant Episcopal Church gave $40,000 for missions, and this year $41,000.

—A Woman's Missionary Society, with thirty members, has been organized at Watsontown, Pa., Rev. G. S. Sorber, pastor. Officers: Miss Bertha Sorber, president; Miss Flora Faust, recording secretary; Mrs. S. E. Muffly, corresponding secretary; Mrs. Dr. H. R. Hummel, treasurer. The Society has thirty members, and enters upon its work with promise.

—The W. M. S. of Lancaster Classis, Synod of Ohio, reports three societies organized within six months. Officers: President, Mrs. W. V. Zartmann, of Glenford, Ohio; Vice-President, Mrs. G. W. H. Smith, of Lancaster, Ohio; Recording Secretary, Miss Ella S. Stukey, of Sugar Grove, Ohio; Corresponding Secretary, Mrs. A. D. Wolfinger, Ohio; Treasurer, Mrs. Irvin Yost, of Thornville.

—Sorrow has darkened the home of missionary J. David Miller, of Marysville, Pa., in the death of his son, A. Kremer Miller, of Pueblo, Col.

—Heretofore the Presbyterian Board of Church Erection has aided feeble churches by gifts; but lately they have adopted the loan plan. We did this five years ago.

—The *Reformed Church Messenger* is publishing a series of services for missionary meetings, mainly responsive Scripture readings.

—We are grateful for the many kind words for the MISSIONARY GUARDIAN spoken by the Classes at their yearly meetings and by the pastors in their pulpits.

—The income of the Board of Home Missions of the Reformed Church in America during the past missionary year was nearly $62,000; that of the Foreign Board over $116,000. Of the latter sum, $13,755 were legacies. Of the former sum, $9,000 were for church building.

—Of the $53,444 for home missions received in two years by the Board of Missions of the Lutheran Church (General Synod), $7,437 came from the Woman's Missionary Society.

—The Woman's Board of Foreign Missions of the Reformed Church in America during the past year raised over $19,000, and the Woman's Executive Committee of Home Missions, $12,000.

—The 800,000 Baptists represented in the American Baptist Missionary Union last year gave for foreign mismissions $492,000, of which $54,000 was by legacies, and $127,000 from the Woman's Missionary Society.

—These are Japanese family names: Honda, Kida, Hirata, Nagano, Ogata, Tamura, Ishazaka—musical, not?

—The New York *Independent* of June 18th contained some delightful articles on Japan and Korea.

—Mrs. George Z. Kunkel, Harrisburg, Pa., treasurer of W. M. S. of General Synod, reports $480.55 received up to May 31st, 1891, toward the outfit of the lady teacher for Japan—less $117.61 paid out, leaving $362.94 on hand.

—Wyoming Classis has withdrawn its missions, Dushore, Freeland and Nanticoke from the By-synodic Board, to aid them from a sustentation fund; has provided for a mission at Scranton, Pa., and placed it under General Synod's Board, and therefore asks the Eastern Synod to exonerate the Classis from the apportionments for missions and church building.

August.

Bible Reading—Indifference: Cause and Cure.

Subject for Prayer—That the indifferent may be awakened to heed God's call.

Topic for Study—Papal Europe.

The Thirteenth Fund.

In January, 1889, the Women's Missionary Society of Philadelphia Classis resolved to raise a $500 Church-building Fund, and in less than three years they have finished their work. At various times they paid $200.25, $100, $50, $95, $25, and now finally $29.75.

This Thirteenth Fund will go upon our records as "The Women's Missionary Society of Philadelphia Classis Church-building Fund,"—a lasting honor to these earnest women.

Not only have they raised this Fund, but without a doubt they have also provoked others to do the same work. For all this help the Board of Missions records a hearty vote of thanks.

Income for June.

Bi-synodic Board.

For missions	$697
For church-building	$104

Board of Foreign Missions.

For the general work	$1889

Beginnings of W. M. S.

No. III.

BY MRS. S. R.

THERE are four prominent W. M. S. bearing the surname Presbyterian. The oldest, the Ladies' Board of Missions of the Presbyterian Church, New York, was rebaptized in April, 1870, its original name in 1868 having been the New Mexico, Arizona and Colorado Missionary Association. Under its original name it sent the Gospel to the distant territories of our own land only; but from 1870 it made itself auxiliary to the Home and Foreign Boards of the Presbyterian Church. It supports missionaries in Syria, Persia, India, Japan, China, Siam, Africa, Chili and Alaska, and among the Indians of New Mexico, Utah and Colorada.

The W. M. S. of the Presbyterian Church, Philadelphia, was organized October 1870, and immediately assumed the support of twelve missionaries then in the field. The first year's receipts were nearly $5,500. In the same year they started a missionary magazine; and so rapidly did their finances increase that the second year they supported twenty-six missionaries, besides sixteen Bible women and native teachers, and a number of children in schools, at different stations at an expense of $18,000. At present it has hundreds of missionaries scattered throughout India, Japan, Persia, Syria, Siam, Mexico, South America and Africa, and among the Indians of the United States.

The Woman's Presbyterian Board of Missions for the North West, with head quarters at Chicago where they meet every third year, was organized in 1870. They report the greatest hindrance to the steady progress of their work to be "ignorance of the foreign work"; yet withal, at the end of ten years they say "the work has been wonderfully enlarged." In this Society, *a hectograph letter is sent out monthly to the secretary of each Synodical Society, who copies it and sends it to each Presbyterial secretary, who in turn distributes it to each Society, so that all shall have something from the missions for every month.* True, this gives some persons much to do, but that very effort increases interest. Is it any wonder that this Society reports missions in every grand division of the globe?

At the request of the missionaries of the Cumberland Presbyterian Church in Japan, the women of this denomination in the United States in 1880 organized a W. M. S. at Evansville, Ind. At the first meeting a young lady offered her services for the work. Soon two young ladies were sent to Japan. Schools have been established and other missionaries sent to the same country; and though this Society is comparatively young, yet they are greatly encouraged in their labors.

The Women's Board of Foreign Missions, of the Reformed Church in America is only sixteen years old, having been born in New York City in 1875. "It sends out and supports women to labors as missionaries and to establish schools and homes from which heathen wives and mothers may gain the idea of the Christian family circle and home." Missionaries have been sent to China, Japan and India. In the first seven years of its existence the Society raised $55,000; and though statistics are not now at our hand, we know that its receipts during succeeding years have been in greatly increased ratio.

Cincinnati is the birth-place and 1874 the birth-year of the "Christian Woman's Board of Missions" of the Church of the Disciples. No foreign work was at this time being done by this Church; but in one year from organization, the Society had $1500 in its treasury and immediately began work among the blacks of the island of Jamaica. From the beginning they taught the "important lesson of gradual importance and self-support. Hand in hand with conversion to Christianity and church membership, must be taken up the duty and habit of systematic giving io the Lord's cause." Steady and substantial growth marks the missions under the care of this Society, which have been extended from the Southern States and West Indies to Asia, while its receipts have increased every year until now they are many times greater than the first year's.

The "Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" was established under the general Board of Missions of that Church in 1871. The Society appoints no missionaries, but supports women appointed as missionaries by the bishops, pays insurance dues upon the lives of married missionaries, furnishes means for building mission churches, school-houses and hospitals, and makes many offerings in boxes of household and other goods. Up to date more than a million dollars have been received and expended by this Society.

"Deep gratitude to the blessed Master whose religion has given to

woman privileges in such wonderful contrast with those of her sisters in heathen lands, moved the women to unite their efforts to spread His kingdom and to form in 1875 the Woman's Foreign Missionary Society of the Iowa Synod of the Evangelical Lutheran Church" which followed by similar organizations in other localities led, in June, 1879, to the organization of the Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church The Society prosecutes its work through the Boards of the Lutheran Church, supporting girls' schools and missionaries in India, and paying the salaries of traveling and stationed missionaries in the western States among the Lutheran immigrants from Germany and Scandinavia.

The Woman's Missionary Association of the United Brethren in Christ was organized in 1875 at Dayton, Ohio, and has moved steadily forward ever since. The Society is recognized in the denomination as an independant body, and by the "General Conference encouraged to go to work where it deems best and do all the good it can." The Society employs both men and women in its missions. Most of its mission are in Africa.

Church Union and Missions.

AS you will see more fully from the full text of the Constitution and the Recommendations adopted by the two General Synods of our two Reformed Churches, in June last, the union of the Churches looks forward to a unification of the work of foreign missions, and to a harmonious co-operation in the work of home missions.

For the present the Boards of Home Missions of the two Churches are to hold joint meetings for consultation in regard to the wisest and best management of the whole work in the home field; and so in reference to the Boards of Foreign Missions.

But the Federal Synod is after a while to create its own Board of Home Missions and Board of Foreign Missions, which Boards shall advise and guide the Boards of the General Synods, so that the whole work may be carried forward in the most economical and efficient manner.

These Boards of the Federal Synod are to issue a periodical to disseminate intelligence and to promote a missionary spirit throughout both Churches.

He did What He Could.

REV. J. B. Kerschner tells an interesting pastoral experience which he lately had. A sick man sent for him, saying: "I have $100 for church work. Should I give it now or by will?"

"By all means give it now," said the pastor, and the money was paid over.

While there is nothing wonderful in all this, the incident has several lessons worth studying: 1) This man was a German. So many people think the Germans are very stingy. "I know better," says the pastor. 2) This man for years had been reading the *Hausfreund*, and understood the wants of the Church. 3) This man was not rich, and so could not leave much to the Church, but with a cheerful heart and of his own accord he left his little (as ten thousand others could and should do).

May 21, Cash from Miss Sarah Wolf	$5 00
Miss Cath. Wolf and Mary Gormley, each $2.50	5 00
Miss Cath. Long	5 00
Miss Emma Powers	5 00
Miss Harriet Heitshu	5 00
Mrs. Marion Breneman	5 00
Mrs. Frank Diffenderfer	2 00
Mrs. H. H. Dorwart	5 00
Miss Anna E. Dorwart	5 00

All from Lancaster, Pa.

Truly yours, &c., GEO. Z. KUNKEL,
for MRS. G. Z. K., *Treas.*

THE CHILDREN'S PAGE.

Child-Life in India.

WHEN a child is born in India, and it is a boy, there is great rejoicing; but if it is a girl, there is sorrow, and the little stranger is not welcome.

"A boy," they say, "can support us when we are old; but what is a girl good for except to make us expense when she gets married?"

A few days ago a poor woman came to our house to beg food. She had five children with her. Two of them, a boy and a girl, were twins only a few months old. The little things were nearly starved, for the woman had come from the famine district, and had not had any food for several days. When we gave her milk for the children, we noticed that she gave the boy three or four spoonfuls, while she gave the girl only one. When asked why she did that, she replied: "Oh, if the girl dies I can take care of the boy."

Instead of getting a warm-water bath, the baby is rubbed with oil from head to foot every day. If it happens to get sick, it does not receive that gentle treatment and watchful care which mothers in Christian lands give their little ones. The loud voices of the parents and older children are not lowered because the baby is sick. On the contrary, the little one is now felt to be a burden, even by the mother; and very often she does not want to touch it, or have anything to do with it, simply because it is not well.

Many of the children have not enough to eat most of the time, and, as a result, they are very small for their age, and are not as full of joyous life as healthy boys and girls ought to be. To earn food for the family they are also put to work very early; and thus, between hunger and work, their young life has not much chance to be a free and happy one. Besides this, they have none of those pleasant home attractions, with which my readers are so familiar—no bright and cheery rooms in which to gather around their parents, no picture-books and illustrated newspapers to teach and amuse them, and above all, not that tender care of father, mother and friends, which makes home so dear.

But what is far worse for the children than even this, we are told by the natives themselves that it is a common thing for parents to teach their children to lie, deceive and to say all sorts of bad words, so that in quarreling with their playmates they may be able to get the advantage of them.—*Talks about India.*

A Word in Season.

One day a missionary in India was going out into a country village to preach. He did not take a carriage, as people in one of our cities would do, but called his native servant to bring the palanquin. This is a conveyance borne by two or more natives on their shoulders by means of a pole passing through the centre.

When he reached his journey's end, he said kindly to the men who had brought him:

"Now, you have carried me so safely over this rough way, I want to tell you of One who will carry all your sins and burdens for you."

They listened eagerly as he told them of Jesus and His death on the cross. A few weeks afterwards, one of the men came to the missionary's house and begged to be the bearer of his palanquin for life. It was a strange request, and the missionary inquired what it meant.

"Well," said the man, "I want to help you preach."

"Help me! How can you?" was the next question.

"In this way," replied the man. "Many will not go to hear you; and while I am waiting, they will gather round me, and I will preach, too."

So now he accompanies his master in all his tours, and tells the gospel story to little groups.—*Missionary Echoes.*

Working for Missions.

A fair had been decided upon, and each member had agreed to do something. The interest increased. Remarks were often heard about "my missionary pig," "my missionary onions," etc., and the older people, catching the spirit, became enthusiastic over the fair also.

At last everything was ready. A fine new barn was placed at the disposal of the Mission Band, through the kindness of an interested gentleman, and soon busy hands had transformed the spacious hay-loft into a bright room. In the centre, on a table gaily trimmed with bright autumn leaves and evergreens, was arranged the girls' work, aprons, towels, a quilt, a wax doll beautifully dressed and some fancy articles. The boys brought onions, beans, beets, squash, pumpkins, potatoes, cabbages, popcorn, apples and the missionary hens and pig.

Those members who had not raised or made anythiug, brought money earned by selling rags, gathering eggs, or "helping mother." After the disposing of all these articles by private sale and at auction, and some appropriate songs and recitations from the Band, these forty-two boys and girls were marshaled down-stairs to the rooms below, where a table spread by the seniors awaited them. A happy meal was enjoyed, then merry games were played in the ample barn, while the remainder of the company feasted on the good things.

Thus ended the fair, and all felt that the work had not been in vain.

Fifty dollars were raised and our hearts were larger, because our work is for one who is trying to rise above the darkness and ignorance of a heathen land.—*Advance.*

Let your Light Shine.

It may be a very little that each individual can do, but if it is done in the right spirit, accompanied by earnest prayer, the result may be great.

A missionary relates that during a voyage to India, he sat one dark evening in his cabin feeling thoroughly unwell, as the sea was rising fast. Suddenly the cry of "man overboard," made him spring to his feet. He heard a tramping overhead, but resolved not to go on deck, lest he should interfere with the crew in their efforts to save the poor man. What can I do? he asked himself, and instantly unhooked his lamp, and held it near the top of his cabin, and close to the bulls-eye window, that its light might shine over the sea and as near the ship as possible. In half a minute he heard the joyful cry, "It's all right! he is safe!" upon which he put his lamp in its place.

The next day, however, he was told that his little lamp was the means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus" lift up your light; and in the bright resurrection morning what joy to hear the "well done" and to know that you have unawares saved some soul from death.

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1881-1890.

The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Too Much Red Tape.

WHEN we were in the army, the reports for Quartermaster and Ordnance stores, when sent to the Departments at Washington, D. C., had to be done up in red tape furnished by the Government for that purpose. Uncle Sam would have his reports done up in good style, even to the tying of them with nice red tape. There was no use to argue the case. Woe to the officer who neglected to tie the little red tape about his reports, and if a mistake of two cents occurred in that report, it was sure to come back on his hand. No doubt the Government had an object in exacting these little things of the officers. It was intended, doubtless, to make them more careful and consequently more accurate. But the common soldier who entered the army with the intention of helping to put down the rebellion, rather than to practice the arts of the soldier, looked upon this red tape business with a good deal of contempt. Hence it became a byword in the army.

We have thought at times that we have a little too much red tape in some of our church matters. In the opening days of June, 1890, the General Synod met at Lebanon, Pa. Action was taken apportioning $2500 upon the different Synods of the Church for Harbor Mission. The whole number of members was taken, and this sum was apportioned among them. The membership was reckoned according to the latest reports made by the Classes and Synods. Before any of this money can be received by the Board, this apportionment must go to the Synods and then to the Classes, and finally to the charges. Then the reverse order begins. The pastor after awhile sends some money to the Classical treasurer; then he sends it to the Synodical treasurer; then he sends it to the treasurer of the General Board; and at the end of about two years, the money becomes available for the use of the Board. And during all this time the Board is sorely in want of funds for this very mission.

Now, in the name of sense, why all this red tape! In one week after the General Synod met, or at least as soon as the minutes of General Synod

were published, the treasurer of each Classis might have sent a statement to each pastor, giving the exact amount his charge must pay, because he knew the number of members in each charge, and knew just how much the charge must pay. Then, in a very short time the Board might begin to receive some funds to help along the good work. We believe in order and system. We believe in doing the business of the Church in such a way as to account for every cent that is paid. But we also believe in doing business with some dispatch. Where a higher body sends down the amount in bulk, we can see a reason why it must first go to the Synods, then to the Classes, and finally to the pastors, but not in the case where a higher body makes the apportionment upon the members, and in a case where all agree that the apportionment shall be paid, as is the case with the Harbor Mission. It does seem to us that we need a little more elasticity in our way of doing business. We are aware that in some directions we have even too much, but in others not enough.

What of Our Work?

IN the *Missionary Review of the World*, Dr. Pierson presents the important question, whether the entire world might not be evangelized during the present generation. He rather calls upon the Christian world to put forth efforts for the accomplishment of this great work. If all Christians were to determine that this work must be done within this short time, can any one doubt the results? To do this, we are told, three things must be considered, namely, men, methods and money. These three are the potent factors in all missionary effort. They depend upon each other. Two of them cannot do the work without the third.

When we take up this "Prince of Missionary Reviews," and note the work as it is going forward all over the world, we are almost tempted to exclaim, how insignificant are the efforts of our Church! But let us think a little. This of which we read is the combined effort of the whole Protestant world. When this is taken into consideration, the work done does not so much astound us after all. Again, taking into consideration the area of the missionary field, as well as the unchristianized population of the earth, we find that these missions are but a small planting, as yet, to be followed by a mightier planting before the great harvest can be gathered.

Remembering these facts, we need not be discouraged with the narrower sphere within which we are called to labor. On the contrary, this should be an incentive to greater activity on our part. In the foreign field we must push the work. In the home field we have not come to realize the blessedness of the work. Our people have not come into the enjoyment, as yet, of the satisfaction which work well done always brings with it. We today fail to reach out and lay hold upon the work as we should; and, in the degree that we fail in this, we also come short of the blessing we crave. We expect too little and of course do not get much. We do not make our people feel that we really expect great things of them. What we need to do, is to ask more largely of our people. We should urge them to go forward in the fear of the Lord and trust more implicitly in Him from whom all their blessings come. This will have its influence on their work in the Church.

Away with that feeling which tells

our people that we cannot do much, and winks at the work half done. If the General of an army were to make the doleful speeches before his men that we often hear in our religious assemblies, his defeat would be assured. Up and at the enemy, is the order of the skillful commander. Such a brave commander makes brave men. Up and at work, should be the orders of our pastors, and that will create confidence in the members. Brethren, we can do wonders in the Reformed Church. We need but set our forces in battle array; and having placed them in line, let the command be "forward." No need, really, of this lagging in the missionary work. Men, methods and money are what we need. We have all three of them in a measure. Let us cease our complainings and go to work. Great deeds are done by brave men. Let us expect more, and see whether we will not accomplish vastly more.

The Jeremiahs.

WHAT shall be done with the mourning and weeping Jeremiahs of the Church? What are they good for, at any rate? What sore affliction they are in our congregations! They are continually looking on the dark side of things. They see failures in every movement the Church makes. They have a great burden on their souls, because the Church is not accomplishing wonders. They are seemingly blue themselves, and make every one feel blue with whom they come in contact. The Lord must have some use for these people. Perhaps to repress any undue enthusiasm in His followers, He mixes in among them a few of these disconsolate Jeremiahs. But, oh! what a burden they are! We meet them wherever we go. Every congregation has them. They seem to be a necessary evil, to be endured without complaint.

You meet one of these persons when presenting the claims of the mission cause, and then you hear something. We have at times stood in wonder and amazement when one of these Jeremiahs opened his batteries upon us. Home comforts are lacking, he tells us. His children as well as himself have scarcely decent clothing. Then the crops are poor, and the price of grain is low. Our congregation at home needs all our help. We are poor, our congregation is poor and is going down. The pastor is not popular. Then, again, the Church is not growing. If I do pay money I have my doubts whether it will ever go to the proper place. Then I am old and must look out for old age. If I were as well to do as my neighbor Dowell, over yonder, I would give you $100 without saying a word. Then at any rate, let these preachers work as I do, and no one will need to collect money for them. Let them do as our fathers did, he tells us, and there will be no need of begging money. Yes indeed, the Church is so worldly and pride is doing such harm these days, that the Church is hardly worth keeping up. No, no, I cannot give you anything this time.

Having faced more dangerous batteries in time past, we stand our ground and wait until the fusilade is over, so as to make reply. We are always certain that the long speech is made only in order to utter with a little easier conscience the last sentence of the long tirade—"I cannot give anything this time."

These are the croaking and grumbling Jeremiahs. But there is another class that is really in earnest, and that sincerely deplores the failures of the Church, and can see nothing seem-

ingly but these failures. In all seriousness, it is a pity that there are so many who are continually lamenting our lost opportunities in the Church's history, instead of laying hold upon the many opportunities that now repeatedly present themselves. We can testify to the fact that these disconsolate souls do much harm to the mission work of the Church. They discourage others by continually rehearsing the shortcomings of the past in the Church. Let us all get over this. Lamenting over the past will not do the work of the present. Up and to work should be our motto, rather than to grieve over the past.

The Regions Beyond.

"WESTWARD the Star of Empire takes its way" has been the truth of history. The civilizations of the East have ever pressed toward the setting sun. The time is near at hand, however, when there will be no more West to give place to human migrations. The lands "beyond the seas" are now being rapidly settled. The orient and occident will soon be blended in one, and no territory will remain as a home for the overcrowded centres of the old world. In this sense there will be no more "Regions Beyond" for the generations of the future. For the Church, however, there are hundreds of millions who have not heard of Christ, and who await her coming to declare Him. To these the gospel *must* be preached, and in this the missionary spirit of the Church will find scope for its activities.

For our Church the regions beyond, so far as this country is concerned, are not very far away. Within the territory of the Middle Atlantic States and the Middle States of the North, is the home of the Reformed Church. Beyond these regions there are some prosperous plantings, but no general movement has yet been inaugurated for the complete occupation of the territory. The South and the far West are ours if we will but enter in and take possession. The people invite us to come, and Christ's marching order to His apostles, gives us sufficient authority to go.

What else do we need? We need a little more zeal in the first place; then we need to revise our methods; and finally, we need to inaugurate a regular campaign for the accomplishment of the work. For instance, there is no reason why we may not have, within the next ten years, a Classis in every western State and in nearly every southern State. We now have Classes in nearly all the States east of the Missouri River, and in some west; but not in the newly-admitted States except one. Why might we not select in each of these States three or four of the principal cities, and in these plant missions? We would certainly find members of our own Church in every one of them; but whether we find members or not, plant the missions at any rate and give them a good support, and in due time they will become strong congregations.

The same should be done in the southern States. If we must ignore some sections, let them be the country districts. The cities should claim our first attention. If three or four of the principal cities of each State were occupied, the Church would soon have a better standing in the land. Out from these centres would go an influence that would quickly do its work in the surrounding regions. Neither should this be a difficult work. We have reference more particularly to the English portion of the church. The German brethren are occupying many of the

large cities. The English portion needs especially to bestir itself.

Were we to get our forces well in hand, devise more practical methods and press forward with energy, a great work could be done in a comparatively short time.

Then again we must put in a plea here for the unoccupied territory. The missionary idea carries with it the need of doing work among the destitute. Are we not a little disposed to look about us and frame an excuse for keeping at home as much as possible our resources? It may be very true that these can be used at home with very good results. Should we not, however, go into the regions beyond and plant the standard of the Church in places where she has no history as yet, and where there is plenty of work for her to do? Is this not the way to increase her influence as well as to extend her borders? Is this not the way to accomplish the most good in the end? We must look somewhat to the future and consider where the bulk of the population will be in fifty or a hundred years from now. We need to break the provincial character of our Church and give her more of a national character. To do this is to make her more useful for the salvation of men in the future history of this nation.

Receipts for July, 1891.

Missions	$ 398 53
For Church-building	154 00
Hungarian Missions	
Harbor Mission	22 50

The above report needs but few comments. For missions direct the receipts are never large for the first month of the quarter, the bulk of the funds usually coming in nearer the end of the quarter. But what does the Church think of the Hungarian and Harbor Missions? During a whole month not one cent was received for the former, and only $22.50 for the latter. The additional missionary for the Hungarian work arrived, and is now at work in and about Pittsburgh. For his traveling expenses and settlement, the Board had to pay $257. A very few months more must settle the question, whether or not the Church wants these missions. The Board gets funds from two Synods and one Classis, for missions belonging to these bodies. These two missions now owe the Board nearly $1000. The General Board has no more right to use the money contributed by these bodies for the Harbor and Hungarian Missions, than the Bi-synodic and German Boards would have, so to use their funds. The Church must understand the matter plainly, that unless this money is paid back to the Board, and the Missions are then well sustained, they must be abandoned. These facts the Church should know.

The 1000 Fives Fund.

The following shares were received during the month of July, 1891:

John Bisecker, Jenner X Roads	1
Beam Charge, Somerset Classis	6
Miss Fithian, Alpha, Ohio	1
S. S. Convention, St. Joseph Classis	1
J. S. Hay, Berlin, Pa.	1
Zion's Charge, " "	1
J. J. Bowman, Freidens, Pa.	1
Stoystown Charge, Pa.	6½
A. C. Walter, Gebharts, Pa.	1
J. C. Weller, " "	1
Aaron Will, New Centerville, Pa.	1
New Centerville Charge	7
Lyons, Kansas, Mission	2
W. M. Society, St. Joseph Classis	4⅕
W. M. Society, Lancaster (Ohio) Classis	2
Hazelton, Pa., Mission, Rev. Noll	1
Frederick, Md., Dr. Eschbach	3
Lisbon, Iowa, Mission	1
Bethel Mission, Phila., Pa.,	2
"Rays of Light," Tadmore, Ohio	1
W. M. Society, Tadmore, Ohio	1
B. Wolff, Jr., Pittsburgh, Pa	1
Liberty Center, Ohio, Mission	⅗
J. D. Hetrick, Glenford, O.	1
Rev. B. F. Davis, Springboro, O.	½
Previously acknowledged	700
Total,	749

The $20 acknowledged as coming

from the Missionary Society at Sellersville, Pa., should have been credited to the Woman's Missionary Society of that place. We are glad to make this correction.

News Items.

—The Board now has $1200 ready for the purchase of a lot in Cumberland, Md., just as soon as the people of the mission make choice of one. In the meantime funds will be collected, and arrangements made for the erection of a chapel in the autumn of this year.

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—The Board has made arrangements by which the first payment will be made on the lot for the mission in Lincoln, Nebraska, on September 1, 1891. We are assured that when the lot is secured the chapel erection will be pushed with energy.

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—The Board took action fully establishing the mission at Scranton, Pa., on August 1. Mr. Bromer, who had been called to take charge of the mission, has accepted, and will begin the work at the time specified. Let us hope that he will meet with great success, as the field is certainly an important one.

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—A new mission was established, or rather taken under the care of the Board, at Barberton, Ohio. This is a new manufacturing town five miles out from Akron. Great things are predicted of this town. It certainly gives evidence now of great prosperity. Our Church is on the ground among the first, and will doubtless be finally established.

. . . . . .

—The new chapel at Cleveland will be nearing completion by the time this appears in print. Those who have seen the building are loud in the praise of it. It is of stone and most substantially built, and is situated in the growing part of the city, while the immediate location of the chapel is a commanding one. Great things are expected of this new congregation.

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—The Board has arranged to pay $250 annually toward the interest of the money to be borrowed for the erection of a chapel in Allegheny City. The time has come when the Sunday-school there must have a better and more convenient room; while in the very near future a congregation will be organized. The intention is to erect the chapel at once, so as to be ready by the time winter sets in, provided the necessary arrangements can be made.

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—We lately spent part of a day at Braddock, Pa. Found the new pastor, Rev. S. C. Long, hard at work. A bell has been purchased for the chapel, and was on hand ready to be placed in the tower. It is said to be a very fine toned bell. It was purchased of the McShane Bell Company, of Baltimore. One drawback in this mission is a rather large church debt; but this, we feel sure, will be overcome in due time.

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—We spent a few hours at Johnstown, Pa., lately. We looked at the new church in process of erection. That it will be a very fine and commodious building when finished, admits of no doubt. Bro. Bates feels very sure that the church can be finished without any heavy debt resting upon it, although he expects to finish only the Sunday-school room at present. He says "pay as you go" is the correct policy.

—The mission at Fairview, Kansas, is now busily engaged in the erection of a parsonage. A few years ago, before it was placed under the Board, the people erected a very commodious church, and with the completion of the parsonage the mission will be in a position to do good work.

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—The mission in North Akron, O., under the pastoral care of Rev. Wettach, has grown so rapidly that the new chapel, built a year ago, is already too small to hold the large Sunday-school belonging to the mission. Hold on to the work, Bro. Wettach, and the people will soon enlarge that chapel.

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—The mission Sunday-school lately organized in West Dayton, O., by the church of that city, will have a new chapel this fall. That will be a noble work; and we feel sure that Dr. Hale and his people will see to it that a new mission is thoroughly organized in that part of the city.

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—Mr. U. O. H. Kershner, of the Senior Class in the Theological Seminary at Lancaster, Pa., has been supplying the Sharpsville, Pa., mission, during the summer vacation. This mission is in good condition, and the prospects for the future, the supply reports, are quite flattering. When Bro. Kershner returns to the Seminary, a pastor will be needed who can officiate in the German and English languages.

Meeting of the Executive Committee.

THIS Committee met in Pittsburg. Before it came the quarterly reports from the different missions. To examine all these and attend to such other business as came before it, the committee required four long sessions. The business is gradually multiplying on its hands. As new missions are added, the volume of business is naturally increased. There are those, perhaps, who think that these Committee meetings are very pleasant affairs for the members. Let us assure such that, while it should always be a pleasure to transact the business of the churches, yet in this case there is very much hard work required. The secretary especially can testify to the fact, that nothing but hard work is in store for him in these meetings. At the last meeting the committee felt greatly encouraged with the progress of the work. The great majority of the missions are doing well; several of them are making extraordinary progress. Considerable advancement has been made in the line of church-building; and at every additional meeting the Board becomes more thoroughly convinced that the great work of missions cannot be carried forward as it should be until a large Building Fund is secured. We feel sure that the Church will more and more see the need of this and furnish it. The one sad feature in every meeting is, the many calls for help which the Board cannot answer. When will the time come when all the calls can be heeded? Yet these many calls are an evidence of newly awakened life in the Church. A little shortage in the funds made it somewhat unpleasant; but as the sum was not large, and was caused by the payment of the Harbor and Hungarian missions, out of funds not calculated to be used for that purpose, there was really no ground for despondency. Upon the whole the meeting was a very pleasant one.

Odds and Ends.

—The Woman's Classical Missionary Society of Somerset Classis will pay $250 to foreign missions this year.

—The Women of Miami Classis raised $2000 in their Societies the past year for missions and benevolence in general.

—The new apportionments have been made. Now let a good instalment of these be sent in by October 1, 1891.

—Tiffin Classis is alone in the Synod in not having a Woman's Classical Missionary Society.

—A few of the missions are not incorporated, as required by the Board. This should be attended to at once.

—We need a missionary at Sharpsville, Pa., who can officiate in English and German. Who will go?

—Remember the 1000 fives fund. This is for additional work. Send in your fives.

—Every Classis under the General Board should arrange at once to give a Church-building Fund of $500, to be known by the name of the Classis.

—Seventy thousand people go into Chicago annually. It requires from forty to fifty chapels and churches additional each year to accommodate this influx of people. What is the Reformed Church doing in the way of providing church privileges for this great host?

—How many of our missionaries have made an earnest effort for the general circulation of the *Missionary Guardian* in their fields?

—We need Church-building Funds. Who among our people of wealth will contribute $500 to this cause?

Once a Mission.

REV. D. S. DIEFFENBACHER, late pastor of the First Reformed Church, at Altoona, Pa., in his farewell sermon called attention to the fact that during the preceding Classical year the congregation had given $769 for benevolence. He might justly have added that this was nothing unusual with them. In 1887, they gave $533; in 1888, $513; in 1889, $1023; in 1890, $842; and, as said, in 1891, $769.

Please note that this congregation was once a mission. That is the point in giving these figures. Many other congregations, once missions, are doing the same thing, and many of the present missions will in due time do it.

A Day of Pleasure.

A COMMITTEE of two members from the Annville, Pa., Home Missionary Society started out on the morning of the 22d of July to canvass for the MISSIONARY GUARDIAN. In seven hours they secured twenty-two names, which with four already subscribed, makes twenty-six, though the congregation is by no means large. We have every reason to believe that a revival of missionary interest will be the result.—*Mrs. C. H. Stein.*

Presbyterian Home Missions.

The Presbyterian Church (North) has 1677 missionaries in 45 States and Territories. The Board this year asks for $1,000,000. Last year the Board received nearly $955,000, and closed with a debt of $98,000. This income in part was: $279,000 from the congregations, and $283,000 from the Woman's Missionary Societies!

—Treasurer C. M. Boush writes: Please acknowledge $600 from Somerset Classis for the purchase of a lot in Cumberland, Md. Also $500 from a pastor in eastern Pennsylvania for a Church-building Fund.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

The Missionary Guardian.

IT is a monthly magazine, published by the Boards of Home and Foreign Missions of the Reformed Church in the United States. It is the official organ of the entire department of church work included in the terms, home missions, foreign missions and church-building, and is intended to represent the necessities and work of these departments and their auxiliaries, congregational, Classical and Synodical Missionary Societies. It contains reports from the fields under the control of these agencies, and should be the medium of information in regard to our missionary work for the entire Church. It is published at the low rate of fifty cents a year for a single subscription. During the year it furnishes 384 pages of interesting reading matter, and ought to be in every family of the Church. It is neat and attractive in form, and is just what you need to inspire and encourage you in the great work of building up the kingdom of Christ.

Our Limited Circulation.

IT is limited; not large enough to pay the expenses of publication. Indifference on the part of some, want of interest in the cause it represents, on the part of others, may be mentioned as reasons. There are some in every congregation who belong to one or both of these classes.

But, making due allowance for this, there is another reason which we believe has very much to do with the limited circulation of this, the only exclusively missionary magazine in the Church. We refer to the fact that the operations of our Boards, both Home and Foreign, are given regularly in other periodicals of the Church. The weeklies have their missionary departments; our Superintendents write up accounts of their visits to different parts of the field, and give interesting reports of the missions visited, and of the interest in the work in different charges. These are read each week; and when the monthly comes along, it contains little in the way of news which has not already been read.

The remedy is not hard to find, and were we at the head of any department, either as Superintendent, Editor-in-chief or Secretary, we would make a suggestion; but being only a "sub," those on the higher plane are respectfully requested to draw their own inferences.

A Question.

—When the publication of an exclusively missionary magazine was projected, the intention was to make it the organ of the missionary work of the Church. It was fondly hoped that it would be the instrument for the increase and spread of missionary intelligence among our people. It was to be a power in carrying the people forward to a clearer apprehension of the great work of the age. It was to speak directly to their hearts of the great work God has called them to perform and the glorious results which are sure to follow, if the call is heeded. Are not the other publications doing that work? Why then continue this one? If the people get all they need in other periodicals, authorized and unauthorized, why expect them to take this one?

Missionary Items from the West.

—Good work is being done in the mission at Lincoln, Nebraska, says Rev. T. F. Stauffer. The Sunday-school, prayer-meeting and church

services are increasing in interest and in the number of attendants. It is earnestly hoped that the church building now under contemplation, can soon be begun and speedily completed. The pastor earnestly appeals to congregations, Sunday-schools and friends of the mission to send liberal contributions for the building fund to Kiefer E. Rice, Esq., in care of Raymond Bros., or to Rev. T. F. Stauffer, Box 806, Lincoln, Nebraska. No more worthy field is before the Church today. The building will cost, when completed, eight thousand dollars. It is the intention that it shall be dedicated free of debt. The work, therefore, will not be carried forward beyond the means at hand to pay for it. Due acknowledgment of contributions will be made through the church papers. Prompt responses to this call for aid will add much to the effectiveness of our missionary work in Nebraska, to which Lincoln is the open door.

—Good news comes from the Maquoketa mission, Iowa. Pastor Harrington and his wife are much encouraged in their work. The additions to the active membership are substantial and gratifying to the friends of the mission. The long-expected day of prosperity has surely come. God in His own time gives the bountiful harvest of good things.

—The mission at Fairview, Kansas, is once more supplied with a pastor. Through private sources, we have encouraging reports of the present activity and future prospects of the mission. There is the hope that it will soon be a self-supporting charge. Pastor Remagen is highly esteemed by the people and is doing a good work among them.

—The Reformed people at Beatrice and Omaha, Neb., earnestly desire that the Board should do something for them. These points dare not be neglected much longer. Now is the time for the Reformed Church to set up her standard in these cities. A little more delay and that will be lost which can never be regained.

—The prayer, "Thy kingdom come," implies consecrated effort and means from him who prays.

—Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work, can, if he is so disposed, secure the adoption of some plan of benevolence that will be helpful to the Church and to missions. It is not that the churches, even the smallest and the poorest, as a rule, are not willing to contribute to these causes, that so large a number give nothing; but it is because they are not informed as to the necessity and the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people. —*Advance.*

Money for Missions.

NOT by constraint, not by trying to get people to pay for amusements and then putting the consecrated money into the treasury of the Lord, not by any wheedling process whatever, but by honest offerings from willing hearts should funds be obtained for work on the mission fields. The gold and silver belong to the Lord, and if it does not at first come into hands that will use it for His glory, He can transfer it to hands that will so use it. He can spoil the Egyptians to build His tabernacles, whenever He chooses. But the precious thing in His sight is the offering of the heart. To have obtained this offering is a far more substantial suc-

cess than to have procured any amount of money. The opening of the heart, however, is perfectly sure to be followed by the permanent opening of the purse, even though little be said about it.

To secure this kind of giving, information, exhortation and systematic plans all have their place; but nothing can ever stand before prayer to the Lord of the harvest. The hearts of men, even of kings, are in the hands of the Lord, and as the rivers of water He turneth them whithersoever He will. There may be a great variety of methods in general accordance with the directions of Scripture, but methods which tally most closely with them will be found the most effective. God is wiser than men.—*Church at Home and Abroad.*

A Missionary Hymn.

Let the banner of the Cross be right loyally unfurled,
Let the heralds of the Christ preach His Gospel far and near,
Raise His sacred Name aloft in every city of the world,
And every scattered home of man until the Lord Himself appear.

Though the harvest be so great and the toilers very few,
Let us heed the Master's mandate, and go forth with courage high;
There's a task for every workman, and a duty all must do,
And the time is short, dear brethren, ere the Christ Himself is nigh.

Preach the Gospel of the Kingdom and proclaim the year of grace
To the captive and the weary, the oppressed of sin and woe,
In every land and every clime, to every man of every race—
Ye are treading but the pathway that the Christ Himself will go.

Let your zeal be high exalted by the hope within your breast,
That the Lord Himself approaches and will call His people home.
It will nerve to present duty and will sweeten future rest,
As ye herald the glad tidings when your Christ Himself will come.

—*Spirit of Missions*

Lend a Hand.

Are you in the market waiting,
While the world's great fields are white,
Effortless your strength abating
Since you use it not aright?
Lend a hand! the work is growing,
And the Master's service calls;
On His fields your toil bestowing
Ere the night inactive falls.
Hasten! join the reapers willing
With full purposes of heart;
Since it is His will fulfilling,
Cheerfully do well your part.
Lend a hand! the work is growing,
And the Master's service calls;
On His fields your toil bestowing,
Ere the night inactive falls.
Faint not, though the days are weary;
Murmur not, though they be long;
Love will make His service cheery,
Love will fill its hours with song.
Lend a hand! the work is growing,—
And the Master's service calls;
On His fields your toil bestowing,
Ere the night inactive falls.

—*Gospel in All Lands.*

—A writer reporting the fifth *Triennial Synode Generale Officieux* of the Reformed Churches of France, held in July, at Vigau, a town of Gard, in the Cevennes district, says:

"On Sabbath an open air meeting was held at Masde Guinet, the scene of the service held during the last century, when the Reformed Church was still the 'Church of the Desert.' A crowd of about 4000 people assembled for worship, the parties standing in the old pulpit of the Desert. Some of the preachers gave prominence to the past, others to the present, but all united in calling for increased evangelistic activity. The need of this was shown by M. Soulier of Bordeaux, who, himself a Cevenole, had heard a Jesuit say to his congregation: 'you see a white object, you call it white;

but if the Church tells you it is black, you ought to say it is black.' And in the Bordeaux cathedral he has heard the language: 'The Father and the Son, angry with men, would strike them if Mary kept not back their arms. You have but one Redeemer—Mary.' Such is Romanism—at home."

The Region Beyond.

IT is the region of *sanctified giving*. It has not been taken possession of. There is a whole world of promise and power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison with what she might do and ought to do. We feel ashamed, however, to speak of giving as a duty, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O God." That is the atmosphere of service, not the law atmosphere, "I ought to do this thing," but the love atmosphere, "My *meat* is to do the will of Him that sent me, and to finish His work."

Now, in this unclaimed and untrodden region of giving, there are three or four things to which we want to call especial attention.

In the first place, *individual* giving is a region beyond, yet to be reached by the Church of God. "Let *every one* of you lay by him in store." God's principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman and child thus has a part in this consecration of substance.

Then we need *systematic* giving. "Upon the *first day* of the week let every one of you lay by in store," at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance statedly and habitually, offering it to the Lord.

Then there must be *proportionate* giving. We must give, first, according to our ability, and, secondly, "as God hath prospered us." And this law of proportion must never be overlooked. The difficulty with the Church to-day is that too often we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, "How much can I give to God? and how little can I reserve for myself, and yet satisfy the absolute necessities of my own reasonable wants?" We ought to turn the rule of our giving entirely round: give to the Lord the first portion, not the last; give to the Lord the largest portion, not the least.

Then there ought to be *self-denying* giving, which lies still further beyond in this untrodden territory. A woman went round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was,—"You can give this and you will *not feel it a bit*." That was the damaging recommendation. Here is the trouble in the Church of Christ; we give and we do not feel it, neither does the world feel it very much! We can not conceive how God can take pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather give until you do feel it.—*The Mission Field.*

Evangelization of the West.

FROM a paper on this subject, by Mrs. Prof. R. C. Schiedt, of Lancaster, Pa., the following paragraphs are taken:

Volumes have been written upon the resources of the great West, and all agree that the material strength of our nation lies beyond the Mississippi. It must therefore be conceded that in the course of time our national prosperity will largely depend upon the development and growth of that great western enterprise. With more than twice the room and resources of the East, it will probably have twice the wealth and population of the East. The resources of America when fully developed, can maintain one thousand million souls, three-fourths of whom may inhabit the trans-Mississippi region. In the last twenty years the increase of population and wealth there has been marvelous; and during the last ten years the public lands have been taken up at the rate of a Pennsylvania every year. The observing traveler sees everywhere how railroads are built along the line of rivers, and how forests are disappearing. During the last ten years 30,000 miles of railway have been built in that region, more than one-third of the entire mileage in existence in 1879. What does this mean? It means that the destiny of nations, the prosperity of mankind, will be linked with that of our western fatherland.

In the world as it is, commercial interests will always stand first, ruling state and national legislation, building cities and lines of travel, and connecting Europe and America. It is the West that will elect the executive and control national legislation, direct the policy of the government and determine our national character and destiny—all through her commercial superiorities.

And what of this? Metallic magnetism opened the land, metallic greed was attracted and it ruled; and it will exclusively rule the whole world unless we divert the current by connecting its battery with the battery of the kingdom of Christ, and this will be the most essential part of the world's mission work. We help to save Japan, China and India, by helping to save the West.

In this age of electricity, mission work has to be done on the basis of electric power and rapidity. If it is true that ten years in the new West are in their results fully equal to half a century east of the Mississippi, then it must do church work with five times the rapidity, and the energy with which it is done in the East.

The early life of the West was quite different from that of the East. The pilgrim fathers came to New England, not for gold, but for conscience' sake, and their character is stamped upon the institutions of the East. Men went to the West for gold, and their interests were purely selfish. Society was a chaos. Competition ran high. Speculation becomes the all-absorbing topic in the family, and the children grow up under the impression that the highest aim of man is to get rich. All education is looked upon as a means to that end.

What has now been done to consecrate all this talent, wealth, energy and zeal, and to bring it into the service of Christ?

The Congregational Church has in the West 900 missionaries, at an annual cost of $400,000; the Presbyterian, 750 at $350,000; the Methodist, 1300 at $290,000; the Episcopal, 210 at $120,000; the Baptist, 450 at $130,000; the Lutheran (General Synod)

and Reformed, 150 at $45,000; total, nearly 3800 missionaries at a cost of nearly $1,400,000.

Are not these enormous figures? Yes, but consider that the work to be done is among 12,000,000 souls. Only one-fifth of our whole population is in any Evangelical Church; but in single States the proportion is even much less: in Oregon, one-eleventh; in Dakota, one-twelfth; in Washington, one-sixteenth; in California and Colorado, one-twentieth; in Idaho, one thirty-third; in Montana, one thirty-sixth; in Nevada, one forty-sixth; in Wyoming, one eighty-first; in Utah, one two hundred and twenty-fourth; in New Mexico, one six hundred and fifty-seventh; and in Arizona, one-six hundred and eighty-fifth.

It is easy to see that the Christian Church of this land must do a still greater missionary work in the West, not merely for the saving of souls, but even for the safety of the nation.

Systematic Visiting In Mission Work.

"Systematic visiting" has proven quite successful in the Wichita mission. The pastor visits every house within three-fourths of a square mile of the church. The names and addresses of all persons who do not attend or are not members of any church, are put into his note book. Then he appoints a committee of eight ladies, with districts and directions for visiting. Four young men are also appointed to visit boys and young men.

In most cases these committees are kindly received, often eagerly welcomed. It is a deplorable fact that many people who come to the West, leave their religion behind them; and visiting committees following the pastor in his rounds, can greatly aid him, and do these people much good with affectionate appeal and gentle rebuke, at the same time impressing them forcibly with the earnest spirit of the Church they represent. Of course, in some cases these impressions come and go; in others, we hope they will prove lasting.

The result of this work can be imagined. People become interested and come to church, and here they are warmly welcomed by the committee and members in general who, one and all, constitute a hand-shaking committee. Our friendliness is one fact we are proud of, and it is frequently commented upon by strangers. It is a most helpful feature of church work.

The children growing up without Christian influences, are sought out and placed in the Sunday-school, which now has on its list about 200 scholars, four-fifths of whom are from outside families. Then again, we seek the parents through the children; and even if we fail to reach them, the fact that the "little ones" have been rightly started, and that their tender hearts are full of promise, is in itself a rich recompense for all our labor in their behalf.

GRACE H. LOVE.

Wichita, Kansas.

The Catechism and Missions.

WHAT is "living unto Him" (see answer 1st) but the work of missions, spending our time, strength and means in saving the souls for whom Christ died?

What is the "Communion of Saints" (see answer 55th) but a holy imitation of His self-sacrifice for others? That is, having been made partakers of His riches and gifts, "every one must know it to be his duty readily and cheerfully to employ his gifts for the advantage and salvation of other members."

And see how the Catechism in answer 103d tells us what to do on the Lord's Day—in the house of God—not only to hear His word, to use the sacraments and to pray, but also to give alms for the relief of the poor, as becomes a Christian.

Topics for Five-minute Talks.

WHY young people should take deep interest in home missions.

The work of missions has made the Church what it is.

Missions in the Sunday-school.

Why more money is needed every year.

The machinery of missions.

The relation of the congregation to the Board of Missions.

What the MISSIONARY GUARDIAN will do in the Sunday-school and family.

Home and foreign.

What our Sunday-schools are doing for missions.

The wide field of home missions.

The effort for "1000 tens."

How is the kingdom to come?

Systematic getting.

Schlatter's missionary work.

The meaning of "Go ye."

Our several Boards.

What our Missionary Societies are doing.

Our special Church-building Funds.

The churches that once were missions.

The self-helpfulness of our missions.

The encouragements in the work.

What we yet need in men, means, knowledge, interest and method.

The missionary prayer in Matt. 6.

The missionary command in Matt. 28: 20.

The missionary call in Acts 16: 9.

Every Christian is a missionary.

The "penny" collection for missions.

The missionary argument in Rom. 10.

The present condition of the work.

Our missions in the cities.

How the field is growing.

Missionary work on a cash basis.

The apportionment for missions.

New calls from the West.

Where does our money go?

Every generation must lay new foundations for the work.

Giving more than is needed (Ex. 36: 4–7).

Enough to do at home.

The best way to raise missionary money.

Children earning their offerings.

Special thank-offerings.

Giving by will.

Always abounding (1 Cor. 15: 58).

From the Pacific Coast.

IN the March number of the MISSIONARY GUARDIAN Rev. T. J. Barkley writes: "Brethren, the Church desires to hear from you once a month." Encouraged by this, I venture to drop a few lines. Coming from this far northwestern corner of the United States, these notes may be of interest to some of your readers.

At Astoria, Ore., "the city by the sea," the Reformed Church has one of her beacons, *i.e.*, a missionary post. What are its prospects? A brother asked me to-day on the street, how do you succeed? "Well," I said, "I cannot show you any large assemblies on Sundays, yet I will not find fault with the people for this, because the fault may lie nearer to myself than I suspect."

It is my task to preach the Gospel, and to live it as I teach it. Should we have no success in our work, then we know that we have at least done what we could. If the meal is prepared and the guests are invited, and they remain hungry, whose fault is it? Ours is to plant, but God giveth the

increase. But let not the reader conclude from these remarks that this is a hopeless field. Not at all.

The population on this coast is very mixed and transient. The pastor of the M. E. Church said to me some time ago that from a membership of about one hundred he dismissed forty by letter within six months. So with other Churches. This shows the unsettled state of the population, and explains one of the difficulties in establishing churches.

The country is settled without regard to the individual religious wants. Those who come hither come not to find their Church, but they settle at random wherever it seems to suit their particular circumstances.

Here is an example. A missionary was told there and there is a family of your denomination. He accordingly went to see. He found them away back in the dense forest. They were glad to see him.

"Who is your next neighbor?"

"Well about one mile on the other side of the creek, there is a family from Michigan belonging to the Episcopal Church. Further on half a mile lives Mr. B., from New York State; his wife is a Methodist. One mile further, there is Mr. M., and next to his claim his brother-in-law, Mr. P. One is Presbyterian and the other Congregational. Two miles further there lives an old man all alone in his cabin, but he don't like to talk religion. He is a queer old man. No one knows where he came from. One mile further there is Mr. J., but you had better not stop there, he is an infidel and very rude. One mile and a half from there up the slough are the S. families, Seventh-day Adventists; and just over the ridge one mile are the O's., who say they were Overcomers."

What these last really are I do not yet know. But can any one expect fast progress in making a church of such a mixture at such distances?

But I must stop here, as I fear I may take more than my allotted space. We need more men, wise men, persevering men, healthy men, strong men, faithful men, men able to handle with wisdom these different characters.

Yours in the Lord,

J. G. SCHMID.

Pledges for "Tens."

Previously reported to July 6th, 1891,	110
Missionary Society, Williamsport, Pa.,	1
Missionary Society, Hamilton church, Monroe County, Pa.,	1
A member of Second Church, Harrisburg, Pa.,	1
Elder H. B. Moyer, Freeburg, Pa.	1
William Achenbach, Liscomb, Iowa,	1
Thomas Evans, " "	1
Total to August 5th, 1891,	116

If you will send us one hundred more "tens" before September 15th, the treasurer can make a fair showing for this missionary year, and the missionaries can be paid in full to October 1st, 1891. Surely this can be done if any effort is made.

The Fourteenth Fund.

Late in July the mail brought a check for $500 from Miss Anna M. Knecht, of Freemansburg, Northampton Co., Pa., to establish the Eliza C. Knecht Church-building Fund, in loving memory of her mother who died a few months ago.

Surely this example must challenge the attention of others who should raise over their dear dead the same beautiful and lasting monument of affection.

—No one has yet answered the call for several thousand dollars for a lot in Roanoke, Va., without which the work cannot go forward. Even two or three thousand dollars would now solve the problem.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts of the treasury for the month of July, amount to $1,349.48. We beg the pastors and members of the Church to note the fact that this amount is less than the current monthly expenses of the Board. It consequently means an increase of our indebtedness. But for the fact that this month and the last fall in the vacation season, we would feel disheartened. But we encourage ourselves to hope that with the expiration of this season our people will give heed to the imperative needs of our Foreign Work.

—For some time past the disposition of our congregations and Missionary Societies has been to ask for beneficiaries in the boys' school, and the girls have been overlooked. We must have native Bible women. One of the girls just leaving the school will serve as a Bible woman under the supervision of Mrs. Hoy.

—A lady had been asked to buy an article of clothing made by a missionary Society, but not being pleased with the character of its make-up, she declined. After hearing the reading of Rev. Hoy's letter in the last GUARDIAN, she said that hereafter she would not be so critical in her purchases, when she knew the proceeds would go to the rescue of poor girls from such a life of degradation. We mention this to show what good that letter may do, if its contents are carefully considered.

—We are glad to receive a continued assurance that the alienation of feeling which for a year or two past has been visible on the part of the Japanese in their relations to the missionaries continues to give way. The anti-foreign sentiment is abating, and the restoration of the former feeling of confidence and Christian affection is becoming more and more discernible.

—True worship includes not only the service of the lips, but equally that of the heart and the hand. We worship God, not only in our prayer and praise, but equally in our alms. Both go up before Him as memorials.

—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3: 17.

—Rev. Hoy and family went to the sea-shore on July 1st. His health and strength have been impaired by his continued and arduous labors. He stands in great need of a change, and mental relaxation. He expects to return quite frequently to oversee the construction of the Seminary building, which he hopes to see completed by fall. He has not been well for some time past, but he hopes the change will enable him to ward off anything like a severe spell of sickness, and we earnestly pray that his hopes may be fully realized.

—Rev. Schneder and family expect also to go to the sea-shore, "just down from Sendai, where a number of the Sendai missionaries have built themselves cheap little houses." Here he proposes to devote many undisturbed hours to the study of theology, which is his chair in the institution. Two considerations impel him to push this study; the first being the disposition of Japanese students to ask numberless questions; the other, the grave responsibility of a theological teacher, in view of the fact that the Japanese

Church and its theology are just in their formative state.

—Rev. Oshikawa expects to leave Sendai to visit with his family. His wife is still in delicate health.

—The outlook for our schools in Sendai was never more encouraging than at present. With the opening of the next term in the fall, the Training school expects to enjoy the comforts and conveniences of the new building. The course of studies has been re-arranged. There are three, a Preparatory course of two years, a Collegiate course of four years and a Theological course of three years. The rapid elevation of the standard of education in Japan calls for a thoroughly educated ministry. This advance movement in our Training school is highly approved by natives and foreigners.

Letter from Rev. W. E. Hoy.

Dear Doctor Callender:—In a former letter I gave you a few scenes and thoughts of one of my usual trips to Shiraishi and vicinity. As I left the car, the train moved on with its precious burden of men, women and children. So little I knew of these souls! What do they think of life? How does the world appear to them? Does the day bring them what they wish to have? Can they find what they seek? Only as one comes into contact with this soul or that, can he begin to gain a few drops of the ocean of that life which he strives to understand. To give you an adequate view of these people, and of our circumscribed work among them, were an entirely different affair. It is impossible to put living souls upon paper. The personal presence of even the poorest and most ignorant child is more, infinitely more, than any weak words or faltering language can measure. Write what the missionary may or can, you will miss the best comprehension of our life and work in Japan.

At the station a little boy met me to carry my overcoat. Both sides of the street leading up to the hotel where I usually stop until the time of religious service has arrived, are lined with beautiful cherry trees. On this day these young trees were a mass of blossoms, blossoms beautiful beyond anything of the kind in America, and attracting large crowds of admiring people, who sat under temporary booths and drank tea; and among them, perhaps, a few lovers writing amatory verses to be suspended from some of the lower branches. Some blushing maiden may read what touches her heart with a new life and a fresh hope; but these things are too sacred for profane eyes, and we will not draw aside the delicate veil nature has hung over the affairs of the heart.

Nature is rich in her treasures of bloom and blossom in Japan; and the people have many a flower holiday, when they dress in becoming attire and resort with a common impulse to the places famous as public pleasure-grounds. In Japanese literature, manners and customs, there is much that centres around this innate love of the beautiful in the objective world. The poets and philosophers that have recently been complaining that we are more and more divorced from nature, should come to this land and be wed anew to the goddess whose influence they would re-establish upon earth. Here, in bloom and blossom so rich that poets and artists vie with one another in exclamatory appreciation; in mountain and glen and in island and sea, so varied that even the phlegmatic peasants and the hardy fishermen love their natural surroundings, and breathe the very air of

nature's loveliness with a sense of pride and with a deep patriotism that inspires to deeds of valor, as history doth well attest; here nature is poor in fruit. The cherry and the plum, like the most of modern poets and philosophers, are all flowers and little fruit; or as Sir Walter Scott said of certain literary productions, "too much flower for the fruit."

At ten, the children assembled for Sunday-school. Some of them came with little babies on their backs, a kind of portable nursery, not on wheels, but on willing legs of flesh and bone, that love to run and skip as well as any of the dear little friends in America. And do their babies cry? A lady who has written a famous book on her travels in Japan has said that Japanese babies don't cry. Well, I am not a literary critic, but if that gifted writer were conducting a Japanese Sunday-school, in which three or five babies are crying at the same time with lungs as sound as those of any American or European baby, she would not write that sentence a second time. The same writer also says that Japanese children don't play. *Don't play!* While you are teaching them their Sunday-school lesson, they will often arrange their playthings upon the mats on which we all sit in a semi-circle; and it will try one's best energies to draw their thoughts away from their games, to give heed to what is said. If you announce a hymn or a song, and ask them to help you to sing, they will lose all interest in their toys and proposed games, and enter with heart and mind and voice into singing. This is my favorite exercise with the children. While we are singing, a crowd of street-venders, jinrikisha men, errand boys and others, may be seen gathering about the open front of the building. Singing always attracts a crowd. Now my Japanese teacher and assistant jumps up, walks with a few rapid strides to the threshold, and standing before the crowd, preaches Jesus and His love. We continue our singing to hold the people, while we lower our voices so that the preacher's words may be distinctly heard. How much of the seed will spring up unto life eternal, we cannot tell. We must seize every opportunity to bear witness of Christ. To bear this witness is our first thought. God will add what seemeth best.

Then come the baptized members of the Church and a few seekers of the new "Jesus-way." We hold regular services and teach a Bible-class.

The meeting is held in sight of the street, all the *shoji* having been previously removed. As the services proceed, a few men and women, too timid to enter for fear of the Buddhists, assemble on the outside and pay good heed. Sometimes they gain enough courage to enter and sit down with the rest. "For fear of the Jews." "And they feared the Jews." The Buddhist has taken the place of the Jew. As of old, what of them that keep others out of the Kingdom of God?

At the close of the services, we hold a special meeting of song. These Christians wish to learn many hymns. Most of the best hymns have been translated, and the new hymn-book is a treasure in which the Japanese Church delights.

Yours Sincerely,
W. E. Hoy.

A Bad Example.

SIR THOMAS ROE, of India, used to say, "It is a most sad and horrible thing to consider what scandal is brought upon the Christian re-

ligion by the evil conduct of many who call themselves Christians. I have often heard the natives say, in broken English, 'Christian religion, devil religion; Christian much drunk; Christian much do wrong, much beat, much abuse others.' "

But a converted savage even soon learns the wide difference between a true and a nominal Christian, and sometimes he shrewdly emphasizes the difference. The Rev. Mr. Laws, of New Guinea, has recently told an incident of a South Sea Island teacher who had come as a missionary to New Guinea, which illustrates this:—

"The South Sea Island teachers themselves," he says, "were a living proof of the power of the Word of God and a promise for its triumph in New Guinea. Some of these were from Rarotonga. The great characteristic of them each and all was the same as Apollos in apostolic times—'mighty in the Scriptures.' "

"Some years la ter one of these men was greatly annoyed while preaching by the sound of hammering which came from a small store near the church. This was owned by a German, but he had for assistant one of Her Majesty's subjects from the north of the Tweed, and he it was who had been desecrating the Sabbath. The teacher, a stalwart Rarotongan, could not read English, but he knew enough to find chapter and verse of the fourth commandment in an English Bible. With the Bible open in his hand he strode up to the white man, and pointing to Exodus 20: 8, roared out, 'Read that!' The white man tried to pass it off as a joke, but the teacher was terribly in earnest. The man saw he was very angry, and moreover a very muscular Christian, so he took the Book and meekly read the long-forgotten words, 'Remember the Sabbath day to keep it holy.' Then followed a short but very vigorous sermon in broken English. 'Your country sent my country the Bible, and we learn to make Sunday; then I come here, bring the Bible, teach New Guinea people Sunday, and you say he no good. What for you make me liar?' Needless to say there was no more hammering in that store on a Sunday afternoon."—*The Missionary.*

Persecution in China.

THE facts of the Nanking riot are briefly these: The first violence was shown toward the Roman Catholic Mission, whose buildings were burned at Wuhu, on the Yang Tz, fifty miles above Nanking. About a month later, on Sunday, May 24, our missionaries at Nanking were privately informed that threats which had filled the air for many days were about to culminate in a riot. Next morning the ladies, eighteen in number with fourteen children, from all the missions in the city, fled, under the escort of three gentlemen, to Shanghai. Before they were aboard the steamer the mob had begun to gather, and stood all day around our mission compound. The Methodist Mission lost thousands of dollars' worth of property by fire and thieves, but thanks to our young brother Drummond who stood guard, and to the prompt action of officials, our Mission lost nothing. By May 28, the tumult was mostly over and the affair had assumed a political aspect.

We deeply sympathize with our dear friends in the anxiety through which they have passed, and we cannot be too thankful that as Mrs. Leaman wrote, "God stilled the rage of the heathen and kept us in quietness;" and for the firmness of Chinese Christians who said to her in parting, "Do

not fear for us; living or dying, we are the Lord's."—*Woman's Work for Woman.*

Uganda.

Bishop Tucker, in writing from Uganda, uses the following language: "How shall I find language to describe the wonderful work of God's grace which has been going on in this land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught, there has been none. No words can describe the emotion which filled my heart as on a Sunday, I stood up to speak to fully 1,000 men and women, who crowded the church of Uganda. It was a wonderful sight! There, close beside me was the Katikiro, the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."—*The Presbyterian.*

The New Creed of the United Church in Japan.

We learn from the following, from the pen of Rev. J. H. Ballagh, of the Reformed Church in America, as published in *The Mission Field*, the feeling which pervaded the Assembly after the adoption of the New Creed:

"How great was our joy and gratitude, words cannot tell. The Moderator was called upon to offer the prayer of thanks at the close of the assembly. He did so with a full and overflowing heart. Sobbing was heard all over the house; our tears of sorrow were displaced with tears of joy. Many could but go over the articles contained in so brief a creed, with joy again and again expressed. And whilst leaving no doubt as to its out-and-out evangelical teaching as the living faith of this body of believers, it has not sought to be disconnected from the great body of the historical Church in its thankful and devout adoption of the Apostles' Creed. This is a matter of great gratification. And another is that no regard has been had as to what other Churches may think or desire, or we desire in regard to them. It is not even to antagonize error or to preserve the purity and peace of the Church; it is our own vital faith, each and all. It is to be received by each and all alike as the expression of his soul's faith. This is a great satisfaction, and well it may be, to our native brethren. And we, their foreign brethren of six different home households of faith—four Presbyterian and two Reformed—are equally rejoiced with them. This wonderful union of heart and soul has done very much not only to heal the division in the parties in the Church among the native brethren, but in making all the native brethren feel profoundly we love their Church as much as they in any way can themselves."

A Hospital Patient.

IMMEDIATELY on my arrival she said: "A Lan will be so pleased to see you."

I remembered A Lan as a bright little girl, a hospital patient who had showed great interest in learning to read. It was not long before A Lan appeared at the outer door and made her way with difficulty across the

crowded room to my side, where she maintained her position during the greater part of my stay. Her face was aglow with interest. She had grown tall and looked like a young lady. Alas, her feet, formerly so comfortable, had been put into bandages.

"Do you not wish to go back with me to boarding-school?" I asked.

"Yes, I do," she replied, "but my mother has bound my feet and I cannot walk to the boat as I did before."

My host told me that her mother had determined to engage her now and did not consider it proper that she should go far from her own door. I asked A Lan if she remembered what she had learned in the hospital. Yes, indeed, she remembered the Commandments, Lord's Prayer, prayed night and morning and offered thanks before eating.

Then I said: "You love Jesus and do not worship idols any more?" The tears came into her eyes as she replied: "I love Jesus, but my mother makes me light the incense at the idol's shrine. I worship with my hands, but not with my heart."

Poor child! Bitter trials had come to her home since last I saw her. Her brother had died, and his widow, because crossed by her mother-in-law, had committed suicide, first killing her only child. Hence the house, a large and comfortable one, was regarded as haunted by the neighbors, and few there were who did not fear to cross the threshold. Though I would not dare to say that A Lan is a Christian, she did seem to receive comfort and support from leaning on Christ.

I remained with my former student two days, seeing, among others, a number of former patients. A day or two before I left Canton, last June, she called to say good-by, bringing a parting gift which pleased me very much. It was a pretty pair of shoes which she had made for one of the little blind girls, thus not only showing her kindly feeling for me, but a helpful spirit and appreciation of the work of benefiting the blind.—*Woman's Work for Woman.*

Get It.

WE clip the following notice from *Woman's Work for Woman:* After reading the book ourselves, we most heartily commend it to our readers. It can be procured from the Reformed Church Publication House.

Japanese Girls and Women. By ALICE MABEL BACON (Houghton, Mifflin & Company, Boston).

This charming book upon family life and the social system of Japan will be something of a revelation to those who have not been in close touch with that country. It reflects the life of a girl from childhoood to old age, with great sympathy and intimate knowledge of the subject. The inference left with the reader, that it depends more upon the women themselves than upon the Japanese men to gain their rightful position, is very encouraging. The "Samurai" chapter and that upon "Domestic Service" are rivals for the palm of interest.

Shall the Missionary Concert be Revived?

WHENEVER a minister of the Gospel fulfils this part of his calling, he can make the Missionary Concert a great success in more ways than one. He can secure an interesting meeting, which is perhaps the least important of the results to be obtained, by assigning to the young people under his care, or to the older brethren and sisters, special topics to be studied and reported upon. He can bring to

the meeting fresh accounts of heroic men and women who have served God in distant lands. He can exhibit the facts as to the character and faiths of man without Christ, and what the Gospel can do for the renovation of individuals and society. The most convincing evidences of the divine origin and power of Christianity are found in the history of modern missions. That pastor misses a great opportunity for presenting Christian truth to his people who fails to use the agency of the monthly Missionary Concert. If he does his part, he will find nothing more stimulating and broadening for the old and young of his flock. Let him as far as possible set his people to work in the study of Christian missions past and present. Let him bring them to feel that thought and prayer for the wide kingdom of God throughout the earth are the duty and privilege of all believers, and he will find them growing in grace, with larger fellowships, with a more intelligent grasp of Christian principles and with a deeper love for Christ and for souls. Saying nothing of the heathen, no church, even for its own sake, can afford to live without a Missionary Concert. Such a meeting is its best aid to its best life.—*Missionary Herald.*

Opposites.

It has been said that the Chinese, who live on the opposite side of the world, do everything in exactly the opposite way from the Americans. Instead of shaking another man's hand, he shakes his own. We black our boots; they whiten theirs. We make gardens around our houses; they build their houses around a garden. A schoolboy instead of facing his teacher turns his back upon him and recites in that position.—*The Missionary Field.*

Self-denial.

The *Missionary Herald* tells of a Scotchwoman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge, so I will give the sixpence also to God."

This fact came to the knowledge of a missionary Secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed $2500 additional, and others of the party followed his example, till the sum of $11,000 was raised before they separated.

The Leaven of the Gospel.

Incidents are continually coming to light showing that the Gospel is reaching and saving some who are not known to missionaries. Two items of this kind have recently fallen under our notice.

One is of a Burman, fifty-seven years of age, who suddenly appeared at the station. Though wholly unknown to any one connected with the mission, he announced that he believed the Christian religion and worshiped and prayed to God. When asked to kneel down and pray he complied, praying so reverently and fervently that the missionary, much amazed, asked him who had taught him to pray. The man answered that he had once heard a street preacher and received from him a tract, and that ever since then, though entirely alone, he had been living a life of prayer and faith in Christ.

A missionary of the London Society reports that, being detained by rain

while on a tour, two of the preachers went, accidentally, as we were wont to say, to a village two or three miles from the camp, and found several people, wholly unknown to any of the missions, who had in some way learned of Christ and were maintaining a Christian profession. The headman of the village begged the missionary to receive the whole of their people as adherents and to send for a teacher. Such is the leavening power of the Gospel.—*Missionary Herald.*

End of the Term.

Our Theological School at Sendai closed its term June 26th. Rev. Schneder says:

"Some of the students have gone to their homes; others remain in Sendai engaged in various occupations. Some will be diggers, engaged in grading the lot around the new school building; a few will engage in teaching night schools for merchants, clerks, etc.; several will be servants."

Return of Rev. J. P. Moore.

A letter from Rev. Moore, of June 19, 1891, informs us that he and Mrs. Moore expect to sail for America in the steamer "Belgic," on September 12th, from Yokohama, and arrive in San Francisco, Cal., about September 26th. He hopes to be able to visit several of our Synods this fall. During his stay in this country he will make his home in Philadelphia, where he and Mrs. Moore have relatives living, their old home in Lancaster being broken up. It is expected that he will visit many of our churches during his stay, and we bespeak for him a warm and responsive reception.

The Girls' School.

NO doubt the Misses Poorbaugh will enter upon the new term with lighter hearts, for if not at the immediate opening, very soon after, they will have the assistance of Miss Mary C. Hollowell, who expects to sail on the 8th of October, and will reach Sendai the last of the month. We would call the attention of the home Church to the importance of making much larger provision for the support of girls, as beneficiaries in this school. Our hopes of Christianizing them turn largely to those who as boarders are constantly under the moulding influence of the Christian teachers. When they live in their homes, and merely attend during the school hours, they are much less likely to receive a Christian impress.

Forced to Contract our Work.

IT will be recollected that in presenting the cause of foreign missions to our churches we more than once deprecated as an impending danger, caused by the meagre inflow of means into the treasury, the possibility of the Board being compelled to contract its work. We hoped that that danger would be averted. But we hoped in vain. The danger has become a sad veritable fact. A few months ago we were made glad by the incident that a Christian teacher, in the person of our missionary, Rev. J. P. Moore, had gained admittance into one of the five large Higher Middle Schools, under government control. Previously these schools had discarded Christian teachers; and the admission of Rev. Moore wes regarded by Christian missionaries at large, as a promising advance movement.

When the school authorities learned that Rev. Moore was about to leave for America on a furlough, they applied to our mission for a teacher to take the vacant place. The mission immediately wrote the Board, urging

most importunately that a person be immediately sent on to take the position. The Board would gladly have complied with the request. It regretted keenly the taking of a step backward. But there remained no alternative. It was compelled to decline the request. Its income does not now meet current expenses, and in view of the tardiness of the Church in responding to its earnest appeals for increased liberality, it was compelled to abandon this promising advance movement.

It is impossible for either of our remaining missionaries to take this position. They are overloaded with labors already, and the Board could see no other way than to abandon the position. Although Rev. Moore did not impart positive religious instruction in this government school, yet he had attracted the attention and won the confidence of some of the scholars, and had succeeded in forming them into an outside class for instruction in our holy religion. All this gain is now lost to us, because our Church is so slow to increase its contributions beyond the pitiable figure of 7, 8 or 9 cents per member per year.

Trip to Yamagata.

ON Friday noon, June 5th, in the midst of a pouring rain, I left Sendai for a missionary trip to Yamagata.

This is the beginning of the rainy season in Japan, when it rains almost for a month or more, and waiting for good weather is not to be thought of. So, bundling myself and my traps into a jinrikisha (man-power vehicle), and with two men tandem fashion pulling me, I rode out of the city on my way across the mountains toward my old home. By seven o'clock in the evening I reached the foot of the mountain, and stopped for the night at a place called Sakumane, eighteen miles from Sendai. In a Japanese hotel, in a box-like room, ten feet by twelve, covered with beautiful straw mats, but containing no furniture with the exception of a hibachi, (brazier), sitting up, eating and sleeping on the floor.

This is a hot-spring place; and before retiring (crawling under my covering), I concluded to try a mineral bath, to reach which I had to descend a flight of three or four hundred steps under cover. When I finally got to the place, what a scene confronted me! Had I been a late arrival in Japan, my modesty would have led me to retire at once, without taking my dip in the mineral spring. But being somewhat used to such things by frequent similar sights, I bathed first and then retired to my room and my night's rest. What was the sight I saw? It was a large room, dimly lighted, containing eight or ten tanks in the floor, say eight feet square and four feet deep, with about twenty-five persons—men, women and children—stark-naked, promiscuously enjoying their bath together. The hotel keeper, who was my escort, commanded them in loud tones to clear one tank for the foreigner, which they did, and I occupied a space usually allotted to about *six* persons.

Early the next morning, before daylight, I got up, and by five o'clock, was off again, now going up the mountains, wild and steep, being compelled to walk most of the way five miles, to the top; then down the mountains at break-neck speed about the same distance; out on the Yamagata plain, reaching the town at one o'clock in the afternoon. Since my last visit a terrible flood had inundated part of the town, swept away all the

bridges, destroyed crops and other property, and caused no little suffering and great loss to the people, from which it will take some years to recover.

The next day, Sunday, I conducted service and administered the Lord's Supper to the congregation. It was the first Sunday for our new evangelist, Shi-ma-no-uchi, who took the place of Pastor Saito, lately removed to Hakodate, in Yezo.

This church suffered much on account of the breaking up of our schools in Yamagata, and through the removal of members to other parts of the Empire. I regard the congregation as being in a fair way of recovery, and as having good prospects for the future. The new evangelist is earnest and able. His wife is a graduate of a woman's training-school in Tokio, and will be able to render him good assistance. Several of the members are officials in high standing and men of influence, so that in time a self-supporting church will be established.

I called upon a number of my old friends, Christians and non-Christians, revived old friendships, and thus had a pleasant visit in the place where I spent nearly two of my eight years in Japan. As I left the town on Sunday afternoon on my way to Yonezawa. another of our stations, I had an experience that touched me very much, and is an evidence of the true, genuine Christian sympathy which is awakened by the power of our religion, and which is found to exist here in Japan, as elsewhere, where the religion of Christ holds sway over the human heart.

I had not told the people publicly that this would be my last visit before going to America, and that I would not see them, perhaps, for several years. Privately I spoke of it. So one of the members, a prison official, when he returned from church, was told by his wife the fact of my going to America, and he was surprised and troubled, as he said, because he had not taken proper and formal leave of me.

When I had got two miles outside of the town, at a bridge, I was overtaken by this good brother on horseback, who had ridden out after me to take formal leave of me by expressing his regrets and wishing me health and a happy voyage in my return to America and my home. To me it was not only a kind and thoughtful act, but, as before said, an illustration of Christian love and sympathy pleasant to remember.

At Yonezawa, twenty-five miles from the town of Yamagata, which is one of the new stations, I was announced to preach and baptize some converts at 8 o'clock in the evening. But a bridge having been broken, which required me to take a roundabout road, I did not reach the place until 7.30. And, having a severe sick headache, I could not officiate that evening, so that the meeting was postponed till the next day. Yonezawa is a town of twenty-two thousand souls, the second largest in the Province of Yamagata. Work was started here last year, and there are now eleven Christians, one of them being the son of the previous feudal lord and a man of high position, who spent five years in England in study. Their ambition is to organize a church with thirty five members in one year or more.

I baptized four adults, and there are six more preparing for baptism. I also administered communion to the believers. It was my first visit to this people, and we had a pleasant and profitable meeting together. On Tuesday I returned to my home in Sendai, having traveled one hundred and seventy-five miles. Yours,

J. P. MOORE.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—Never go to a missionary meeting without money, even if no collection has been announced. You should expect it and be ready for it. Never pray for the poor with empty hands.

—How glad you and I should be that the work of our Board is in such good condition! And grateful, too, for it is God's answer to our prayer, "Thy kingdom come."

—The *Brotherhood Star* for July is full of valuable information. Enlargement is promised.

—During forty years previous to 1820, about 225,000 immigrants came to this country; and from 1820 to 1890 over 15,000,000 immigrants have come, *i.e.*, during these seventy years, one-fourth of our population has come from abroad.

—At Mr. Moody's "College Students' Conference," at Northfield, Mass., 25 Japanese were present this summer.

—Congratulations to the sisterhood of Martha and Mary, Zion's Church, Chambersburg, Pa. Miss Mary C. Hollowell is a member of that active band. To give the Church our next lady teacher for Japan is no small honor.

—Rev. Casper Brunner, of Bridgeport, Connecticut, says that twice a year about fifty Hungarians come to him for the Lord's Supper, and often between for other ministrations.

—The *Kirchenzeitung* suggests that our Harbor Mission at New York be under the proposed Federal Synod, in the expectation of greater good coming of it.

—Elder Paul Sommerlatte, 30 State Street, New York, our harbor missionary, seems to be well fitted for that responsible post. All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe, should communicate with him, and he will gladly give them all the advice and assistance possible without any charge.

—Prof. E. T. Mathes has resigned his position in the Wathena, Kansas, schools, and accepted a call to the presidency of Wichita University, Wichita, Kansas.

—Elder Benj. Kuhns, of Dayton, O., has given two lots worth $1500 for the fourth church about to be built there. Please note this, ye people of means who have not yet done much for the Church.

—A second Hungarian missionary, Rev. John Kovacs, is now at work in and around Pittsburgh, under the care of the General Board.

—Rev. S. Z. Beam, D D., of St. Clairsville, Pa., has a Missionary Society in each of his three congregations. The last one was lately organized at Pleasantville, about two-thirds of the members joining it.

—Be not disturbed if your department of the MISSIONARY GUARDIAN has less or more pages one month than another. It may be necessary to vary a little, but the average will be carefully kept. That was all discussed and provided for by the joint committee that divided the space.

—Over 130,000 copies of Rev. Dr. Josiah Strong's "Our Country" have been sold. A new edition has been prepared, adding about fifty pages of valuable matter and giving revised statistics. The copyright is owned by the American Home Missionary Society.

—The Synod of the Interior last fall in dissolving its Board of Church

Erection did a wise thing. The reason was plain, namely, a Board of Missions in our Church can best manage also the interests of church building; in other words, those who understand the missions will likely also best understand the building interests of the missions.

—Speaking of the promising work at Basic City, Rev. Lewis Reiter says: "The Secretary there, who is a young lady, writes that they meet regularly for a praise service. In fact, the ladies are the strong end of the team there. Now, if women are to keep silent, what am I to do? They asked me my opinion, and I told them in God's name to go ahead and hold their service. They are my main help at Basic City."

Income for July.

Bi-synodic Board.

For missions,	$ 176
For church-building	500

Board of Foreign Missions.

For the general work	$1349

September.

Bible Reading.—Rewarded by God.

Subject for Prayer.—For grace and strength to continue in well-doing, that we may be accepted of God.

Topic for Study.—Japan and Korea.

Drop It.

WILL not our pastors, especially the officers of Classes and Synods, and chairmen of committees, cease to use the word "church-extension," unless they mean by it the spread of the Church? For many years it was unfortunately used in speaking of church-building, so that we had missions and church extension; and in this use few of our people know what it means, and in fact many of our pastors have no clear notion about it. Why not use the plain word "church-building," which is both definite and simple? For some years past this better word has been struggling for recognition, and has now a fair standing; therefore let us all drop the other and give this one its place.

Topics.

On what grounds do we justify the zeal and activity of the Church in the work of missions?

Methods of work in awakening and developing missionary zeal and activity in the congregation.

How especially to enlist and train the children and youths in missionary work.

The mutual influence of home and foreign missions on our people.

W. M. S. of Tuscarawas Classis.

THE second annual convention of this body at its meeting some time ago, elected the following officers:—President, Mrs. E. M. Beck, of Wooster; Vice-president, Mrs. Carrie Koplin, of Akron; Secretary, Mrs. A. Herbruck, of Canton; Corresponding Secretary, Mrs. S. O. Eggert, of Massillon; Treasurer, Mrs. E. D. Wettach, of Akron.

The Societies reported having raised $548, most of which was used for home and foreign missions (and so the balance should have been used).

Three papers were read:

"A Plea for Missionary Literature" by Miss Ellen Dilmer, Marshallville, O.; "Appeal of the Nations" by Miss Clara D. Miller, Wooster, O.; and "Review of the year's work" by Mrs. A. Herbruck, Canton, O.

During the coming year, the main work will be the support of the new lady teacher in Sendai, Japan.

Mrs. E. D. Wettach and Mrs. S. O. Eggert were elected delegates to the meeting to be held at Bellevue, O., during the sessions of the Ohio Synod.

Home Mission Work for Women.

IS there anything women may do for the cause of Christ at home, besides contributing and soliciting funds for the support of home missions?

Who is working up that mission field which to-day compasses every congregation? Our pastors' hands are too full to give much attention to this territory, besides ministering to his own people; and the result is, it is either left to Societies outside of the Church, or entirely neglected, while our women are longing for work for the Master.

Would it not be well for our Societies, during the year 1891, to make a special effort to bring into the Church the outside world near their respective congregations?

Activity from without causes activity from within, and coming into actual contact with mission work at home, would not in the least diminish our efforts for missions in general, but, on the contrary, it would stimulate our activity.

But is there real need of this? Look through our towns and cities, and see the wrecks of humanity lying all along our pathway, as if some spiritual cyclone had just spent its fury in our land. How many there are who never enter our churches! Are we not responsible, seeing that our own brothers, sons and daughters (people of our own race) are among the victims? Shall we call into action no special forces, and make no special sacrifices in this terrible emergency? May we not utilize woman's delicate touch and tender sympathy in binding up the wounds, and leading back home those who have been driven by the storms of iniquity far, far away?

Doubtless most of our Missionary Societiess have visiting committees. In some cases the whole Society constitutes a visiting committee; and a few include in the Society every lady communicant member of the congregation. Such Societies are ready for this great work right at their own door.

Visit every family in the congregation if you choose, especially where there is need (and the poorest financially are not always the most needy, spiritually), carrying with you the gospel of charity, and thus proving yourselves to be real pastors' helpers.

A member of one of our Missionary Societies said some time ago, "We used to think those ladies," referring to certain persons of wealth, "thought themselves above us, but now they seem like sisters. We all work together as one family."

That congregation or Society is the most successful, other things being equal, that is the most harmonious. What a work for woman here, in the congregation, to blend each with all, in one love-embracing whole! Since Christ is above the highest and beneath the lowest, surely no mortal may look down with contempt upon a fellow-man, without contemning God his Maker.

But do not limit your visits to the congregation. Go out into the highways and hedges and gather in the people, and let your pastor preach to them. You may even do a little preaching yourselves in those homes, and your pastors will not object.

Woman might prove a very efficient help-meet in this way. She was given a liberal share of tongue for a purpose. A woman can tell a thing while a man is getting ready to think about it. What shall woman do with her tongue, if not employ it for Christ? There must be a safety-valve, we might as well tell our brethren first as last.

You will in vain tell a school not

to talk, if you do not give the pupils something to do in the place of talking. No force can be annihilated.

Do you say, "Work in your families?" Some have none. What shall they do? And if you reply, as did a brother recently, "Let such pray that they may have families," I remind you that our Saviour did not tell Mary to pray for a family and family cares, but told her she had chosen the better part in preferring His company.

No, there is a large army of women (providentially deprived of earth's richest legacy to woman, a family) who may neither vote nor fight, but most of whom are well fitted, with a little practice, to use the sword of the Spirit, and for such the Master is planning work to-day. M. E. W.

Western German Board.

THE Board of Missions of the two western German Synods in July held its yearly meeting in Fort Wayne, Ind., to prepare its report to the Synods. All the members were present except Rev. F. R. Schwedes who at the time was in the East.

The missionaries carried on their work during the year amid great difficulties and under sore self-denials; but decided progress was made, to the joy of all. Two missions declared themselves self-supporting; and two new missions were enrolled, namely, Melbourne and York, Neb. The request of Chicago Classis, to enroll another mission in Chicago, and that of Erie Classis to enroll Toledo, O., were tabled until the next meeting. Pastors for several points in Wisconsin and South Dakota were called. The deficit has been wiped out, and the missionaries are paid in full. Well done, brethren!

The Board adjourned to meet at the call of the President.

A Missionary Quilt.

THE special work of the Home Missionary Society of Annville, Pa., Rev. J. E. Hiester, D.D., pastor, during the spring and summer months, was the making of an album quilt for the Girls' School at Sendai, Japan, by which $50 was netted for the school.

The members of the charge were asked ten cents for the privilege of placing their names upon separate bricks or upon the border of the quilt. The work was truly a labor of love, and we believe the interest thus awakened will do more good than the securing of large offerings from only a few interested persons. It was pleasing to see whole families desiring to be represented upon it; and quite a number were anxious to place there the names of their departed parents, brothers, sisters, children and other loved ones. The latter were printed, In Memory of ———.

White muslin and crimson oiled chintz were used in its construction. It is unique in design. The pastor's name forms the centre piece, and encircling it are the names of members and friends of the charge.

A small effort of this kind in all our Societies would soon free the Board of Foreign Missions at least to some extent, from the financial embarrassment which hinders their progress and occasions no little anxiety. From humble efforts ofttimes great blessings flow. Who will try our plan?

—*Mrs. C. H. Stein.*

—Every baptism is a call to all the baptized to be missionaries, even as our Lord said: "Go ye"; and every baptism should thus remind us that as we have been made partakers of the Gospel, so we shall bring others into the kingdom of grace.

THE CHILDREN'S PAGE.

Work for the Children.

In the vineyard of our Father,
Daily work we find to do;
Scattered gleanings we may gather
Though we are so young and few.
Little handfuls
Help to fill the garners, too.

Toiling in the early morning,
Catching moments through the day;
Nothing small or lowly scorning,
As along our path we stray;
Giving gladly
Free-will offerings by the way,

Not for selfish praise or glory,
Not for objects nothing worth,
But to send the blessed story
Of the Gospel o'er the earth,
Tell the heathen
Of the Lord and Saviour's birth.

The Way to Give.

AS I was once riding with a farmer to church, we fell into conversation on the subject of giving. He was a Presbyterian, a man about sixty years of age.

Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first, but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth, I have come to feel, belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Sometime after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he, "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early."

"So I did" was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself, it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the next year I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire, then hard times, epizootics, in fact almost every year something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you begin to make. Start early."

I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect, next

year; but it's the right way. My old Bible class teacher used to talk to us boys about it, and I'm going to do it." —*Christian Observer.*

The Story of a Bed Quilt.

SOME time ago an Auxiliary Society in New York State sent pieces for a quilt to Mrs. Eugene P. Dunlap in Siam. These pieces were to be used in teaching Siamese women to sew. They fulfilled their mission thus far, but a greater destiny awaited them.

A large number of the pieces were white, and it was thought best to make an album quilt. After the fashion of more enlightened countries, a price was put upon the privilege of writing a name, and soon more than three hundred Siamese names were written, to which were added those of missionaries and their children, and the money raised in this way amounted to something more than twenty-one dollars. These Christians of Siam made a voluntary offering of this money to foreign missions, sending it to the Treasurer of the Board in New York.

The quilting was finished in two days by Siamese women who had never done such work before; and if there were now and then uneven stitches, who would not value it the more? When completed, they asked that it might be returned to this country and given by Mrs. Dunlap to the Society whence it came, with the condition that it be disposed of and the money devoted to foreign missions.

That Presbyterial Society recently held its annual meeting, and Mrs. Dunlap performed the pleasing duty of presenting the quilt. The ladies did not wish to be outdone by their less favored sisters. Let the quilt be sold to the highest bidder. A young divine was called forward to act as auctioneer. Some spirited bidding ensued and the quilt, rendered valuable by its unique inscriptions, was struck off at thirty dollars.

But the best was yet to come. A lady who had sought unsuccessfully to gain the prize, now sent a message to the leader of the meeting to the effect that if the present owner would give back the quilt to the Society, she would pay thirty dollars for it and thus double the amount received. This proposal was promptly accepted, when the second owner again offered it for sale, with the suggestion that the sum already received be increased to one hundred dollars. This was quickly done, eight Auxiliaries pledging each five dollars.

Thus, within a few minutes, this wonderful quilt brought one hundred dollars; and as it still belongs to the Society, nobody knows its future possibilities.—*Woman's Work.*

White Lily Band.

This is the name of a Society of children of which a lady writes:

"The organization is three years old and is the outgrowth of a conversation between the pastor's wife and one of the little girls of the congregation; and from a band of eight, it has grown to a membership of thirty.

"They meet every other week at the pastor's house, choose their own President, Secretary and Treasurer, write and read their own minutes, call the roll, etc., recite Scripture verses and have plenty of singing—also read an article on missions. In the winter they give a Parlor Entertainment consisting of readings, recitations and music; and in the summer a Lawn Party on the pastor's grounds, where they sell fancy articles, fruits, ice cream, etc. Their 'mite boxes' are gathering all the year the result of their self-denial in candy and cake. The receipts each year average $50. By these various methods systematic workers are being trained, who will be ready to take the places of the veterans who are dropping out of the ranks.

"'Even a child is known by his doing whether his work be pure and whether it be right.' Prov. 20: 11."

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

The Duty of Giving.

BY REV. A. J. HELLER.

THIS subject has been very freely and fully discussed in the church papers, especially within the last few years, so that to some it may seem a work of supererogation to make it the heading and burden of yet another article in the missionary magazine. But as plants can be kept alive only by constant watering and digging, so Christian faith can be kept active only by constant watching and stirring up. And faith that is not active, not constantly devising and doing something for the maintenance and advancement of Christ's kingdom, if not wholly dead, is surely not in a healthy condition, and is in great danger of perishing.

When we observe how much earnest preaching and faithful pastoral work it requires to quicken, keep alive, and make fruit-bearing the souls of men, we need not wonder that the Saviour thrice repeated the charge to Peter, Feed my sheep, and that He varied it only so as to take in every stage of life. This need of incessant preaching is a fact, however, which sometimes discourages those who, in trying to do their duty, have given much time and money for the cause of Christ. But if they will only look around, and behold what abundant provision the Lord has made in the order of nature to fill the earth with plants and animals for the service of man, and also note how much of it seems to be in vain, how few possibilities, comparatively, are realized, how many seeds, how much rain and sunshine, apparently at least, go to waste, they will be better reconciled to what are regarded as failures in the springing and growth of the seed of the Divine word. As in the order of nature the sun shines, the rain descends and the seeds fall, abundantly, day after day and year after year, to make a habitable world, so we, in the order of grace, the Church, must statedly preach the same truth, repeatedly dwell upon the same subjects, and thus sow by all waters that some seed may germinate and bear fruit unto eternal life.

But have Christians a special duty to perform in the way of giving? Are

they obligated, are they under bonds, so to speak, to pay certain sums towards the support of the orphan, and of those church activities by which alone the final command of the Saviour can be carried out, and the Gospel disseminated and firmly established in those "desolate and waste places of our own land," and amongst those nations that still sit in darkness, and in the region and shadow of death, of which we so frequently and fervently make mention in our prayers? Surely there can be but one answer to this question. And no doubt most, if not all, of God's people, if gathered together in one place, as they once were between Mounts Gerizim and Ebal, and confronted with it, would emphatically and heartily respond, Yea and amen. In fact, to be more direct and personal if possible, we do make such answer when we in the Lord's Day service, whether audibly or silently, assent to the petition containing intercessions for the heathen and for the extension of Christ's kingdom; and who that prays at all does not join in this petition?

Every faithful reader of the Old Testament has noticed and has been impressed with the fact that Jehovah demanded of Israel the tenth of their increase for Himself, and that Israel was required, in order to retain His favor, to pay this sum. It was the Lord's portion, not theirs. When they gave it they gave not of their own but of that which was the Lord's. Let us learn a lesson from this, that until we have given the tenth of our increase we have given nothing of ours unto the Lord. Men sometimes speak and act as if they had conferred a great favor upon the Lord, and in some sort laid Him under obligation to them by their meagre acts of charity.

The law of the New Testament, though less outward and formal, is not less exacting and binding. Indeed, there is nothing in the New Testament to suggest that any change has been made in the law itself. The individual here is lifted to a higher plane of freedom and charity. The law is purely moral. It appeals to the principle of reciprocal love and gratitude, and leaves the exercise of these to the individual will.

The discharge of the obligation benefits the giver as well as the recipient. "If thou wilt be perfect," says the Saviour to the rich man, "go sell that thou hast and give to the poor." Paul says to the Corinthians: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here no fixed sum is prescribed, but the faithful steward is bound to acknowledge the obligation to give, and in giving he is obliged to be guided by the unmistakable dealings of God with His people in times past. He will therefore acknowledge that not a portion only, but a very liberal portion of his increase belongs of right to the Lord. Neither is there any outward constraint here instituted nor even implied. The individual is left to estimate his own and the Lord's portion, and to apply each to its proper use. By this God honors His people with His confidence; and how sacredly the trust should be kept! The constraint to give must come from within the man. It must spring out of his gratitude to God for temporal and spiritual blessings received, and his charity for his fellow-men. Hence, too, the gifts which he statedly brings to the sanctuary and lays upon the altar are a pretty correct index to his Christian intelligence, gratitude and love; and he who rightly understands his rela-

tion to Christ's Church and the duties growing out of it will willingly and cheerfully consecrate the fruit of his labor and enterprise to God by giving a generous portion for its maintenance and extension. But when we number the people and then compare this total with the total amount of money annually contributed, we are forced to the conclusion that many professing Christians come far short of the full measure of their duty and financial ability. Why is this?

The Reformed Church has always advocated and practiced the system of educational religion. May it not be that we have failed properly to educate or train the people in regard to their duty in this respect? We know that not so very many years ago the subject of giving was practically brought to the attention of the people only twice, or at most thrice, a year, at the two communions and a harvest service in our country churches. We are inclined to the opinion that in this lack of training lies the secret of our want of better success. People must be taught and must learn to give. They must be trained in this as well as in other respects. This training must be done in the family, in the Sunday-school, in the catechetical class and in the pulpit, by faithfully presenting the needs of the Church and the duty of supplying these needs. This must be done so long as the Church has needs; and her needs will continue to the end of time. If this were done, the people would begin to understand and feel that giving is a part and a very important part of religion. The old disparaging cry that the ministry preach only for money, would cease. It can live only where the doctrine that money as well as souls belongs to the Lord, is not sufficiently preached.

We cannot wholly depend upon the Church papers and missionary magazine to do this work, not even the main part of it. They do not reach the majority of our members. This is plainly demonstrated by the meagre subscription lists of these periodicals. Neither is it possible for the missionary Superintendent to do it. But it is possible for the agencies referred to in the last paragraph, immediately under the direction of the pastor, to do this work, and to do it well. If they were once set in thoroughly active operation, we would soon see the effect of such activity, and men and women would call for such additional help as the Church papers and magazine could furnish.

We are taught that there are three things necessary that we may enjoy the comfort of the Gospel. Have we, my brethren, laid as much stress on the third as we should, namely, How to be thankful for our redemption? To show how little some men seem to understand their duty in this respect, let me briefly present a few examples. An old elder used to try to impress his pastor with the idea that every member in the congregation ought to be assessed one dollar for benevolence, and so it would be an easy matter to raise all the money needed to pay apportionments and other demands. We do not like to impugn men's motives, especially those of men who in almost all other respects are of exemplary character, but it does seem sometimes as if they wished to shirk the obligations which their wealth imposes upon them. The other instance is that of a wealthy deacon who was asked to contribute to an important and worthy object. He declined on the ground that he was the only one of his family who was a member of the congregation and still paid as much as his brother who had a

large family. Sorrowfully but kindly the pastor told him that with the same mind, the other conditions being reversed, he would refuse to pay because he had a family of children for whose support and education he had to provide. But the otherwise good deacon could not see it in that light. The pastor was obliged to leave him with the words of the Saviour more than ever before impressed upon his mind, "How hardly shall they that have riches enter into the kingdom of God," and assured that the state of the case might have been far different had the training in respect to thankfulness been more thorough.

How often do we hear it said by those who are well-to-do in this world, "If every one would give a little." Oh, if men could only get rid of the idea that all that is required of them is to give a "little!" A little! Think of it. And then they seem to think that that little need only to be given on occasion at long intervals; and what urging it sometimes takes to get even that *little!*

We are not insensible, however, to the great advance which has been made in the last decade. Much of this is due to the literature upon the subject which has been circulated and to conventions which have been held; but we have reached a point where we must do more thorough work in training the rising generation. This work falls largely upon the pastors; but if they are alive to the work and press it with untiring zeal, they will soon gather about them those who will hold up their hands and encourage their hearts. Let us all try to be faithful in this matter, and the Lord will surely be with us and crown our labor with success.

Brick and Mortar.

IS it not a fact that some of our missions have too exalted an opinion as to what an imposing church building will do for them? The same holds true with many of our charges. We admit that a mission in order to succeed must have a lot and a chapel or church. People who are solicited to attend and become members of the mission want this, in order that they may have some assurance that the movement will succeed. But how wofully have some missions been disappointed when, after the church was built, there was no seeming disposition among the people to attend the services and cast their lot with the mission! It was not that the indebtedness scared the people away, because if all other conditions for success are present, a debt will not drive away sensible people. But it is simply a truth that brick and mortar will not and do not make a church. Some congregations with imposing church buildings are complete and utter failures. And here we would like to warn some of the missions against relying too much upon a fine church or chapel to draw a congregation and increase the membership. Other conditions must be at hand in order to make a success.

First is a live missionary, one who is not afraid of hard work. A lazy man has no business in the pulpit. A man who expects to go along through life in a free and easy way must stay out of the gospel ministry. He must show an interest in the spiritual welfare of the people and enter into their joys and sorrows.

Then, the membership must be workers. The stranger must be greeted and welcomed, the outsiders must be invited into the house of God and made to feel at home when there.

There must be a warm feeling manifested for those who are not members of the Church, so as to attract and hold them. The strong charge may get along with little of this, because the weight of numbers will carry it along; but not so with the mission. Nor do we urge this in the case of the mission simply in order to succeed, but we urge it because it is right and the proper thing to do. Where this spirit rules there will be success. Any large city is missionary ground for a set of people who are willing to work hard and show this kind of spirit.

Then as regards the internal affairs of the mission, strict business principles must be observed. Many a mission has been ruined by a careless spirit as to how the finances were managed and the general business conducted. If you want your mission to succeed, get down to hard business so far as temporal matters are concerned. Where there is system and business there is little room for trouble about temporal matters.

Again we say— do not depend too much for success upon the church, however fine, which you may have erected. If you do, some homely little chapel on a back street will, to your surprise, be more successful, and only because its members have gained the sympathy of the public.

This and That.

—Almost five special Church-building Funds of five hundred dollars each have come to the General Board within the past year.

—How much do I give for missions? Let every member ask this question, and see what the amount is, then consider whether the amount cannot be greatly increased.

—The Damascus mission (Illinois) averaged $12.50 per member for missions during the past year.

—Reader, would you believe it, that two of our missions take only *one* and *two* church papers? It seems incredible, but the reports do not lie. These missions are not in the West either.

—Three parsonages were built during the year among the ten missions of the Pittsburgh Synod.

—The churches and chapels now completed belonging to the General Board are valued at $123,000. The entire indebtedness as reported is less than $14,000. A good showing indeed.

—During the past year the missions at Colon, Mich., New Basil, Kan., and Litchfield, Pa., became self-supporting.

—Five of the missions during the year have been engaged in the erection of churches and chapels. Some of these are very imposing and beautiful structures.

—A pastor in Pennsylvania gave us $500,00 as a Church-building Fund. Who will be the next to give a like sum?

—During the past year $13,000 were required to pay our missionaries. During the coming year it will require not less than $14,500, and, including Harbor and Hungarian missions, not less than $16,500.

—John Kovacs, the second Hungarian missionary, is now settled in Pittsburgh, and hard at work among his countrymen. Shall he be liberally sustained by the Church?

—There is great need that the pastors see to it that the apportionments for missions are sent in promptly. The success of the work depends largely on their promptness.

An Agreeable Surprise.

ONE hot August day we were busily engaged writing our report to the Synods, when a letter was handed us, coming from treasurer Santee, in which he stated that a good pastor in Pennsylvania had just sent him a check for $500.00 to establish the "*Pastor's Offering*" Church-building Fund. The name of this pastor was not to be mentioned in the naming of this Fund. No need that the world shall know particularly who this pastor is, but important that it shall be given as a token of love to the Master.

We could not but think how many members there are in the Reformed Church more able to give such a Fund than this pastor, or how many there are who could easily give this amount at least. Or we might come still a little closer and ask ourselves the question—how many of *us* could afford to give such a special Fund. We are disposed to think of others who should give, but fail to ask ourselves the question whether *we* might not give likewise. What is there to hinder a goodly number in our Church from giving the sum of five humdred dollars for this purpose?

Sometimes we think that if our people really understood the needs of the Church in this direction, they would be willing to give. We have ourselves been surprised to meet intelligent members of the Church who did not seem to have a clear idea as to the need of these Church-building Funds. When explained to them, they readily saw the need of them, and deemed it the duty of the Church to contribute freely to this object.

Would it not be a good thing for the pastors to make a special effort to inform the people of the great need of these Funds? Might we not in that way greatly increase this income?

We heartily thank this good pastor for this munificent gift. It comes to the General Board at a time when it is very much needed. Many such Funds could be used with good effect. The need of them becomes more evident to the Board every day. We hope that others will follow this example.

The 1000 Fives Fund.

The following additions have been made to this fund during the month of August.:

W. M. Society, Turtle Creek, Pa.	1
Lincoln, Neb., mission	1
Bluffton, Ind., charge	2
W. M. Society, Damascus, Ill.	3
John D. Fouse, Lisbon, Iowa	1
Samuel G. Fouse, " "	1
Sarah A. Fouse, " "	2
S. S. Convention, East Ohio Classis	7⅛
1st Ref. Church, Harrisburg, Pa., Rev. E. N. Kremer	2
Beam's Charge, Pa.. Rev, S. T. Wagner	2⅜
Du Bois Charge, Pa., Rev. R. E. Crum	2⅜
Robertsville Ch'g, Ohio, Rev. A. Gordon	⅜
St. Jacobs Cong., New Lisbon Charge	1½
St. Clairsville Charge, Pa.	2
Previously acknowledged	749
Total	777

In the August number credit was given for two shares from the Missionary Society of Fairfield, Ohio. The credit should have been given to the W. M. Society of the Miami Classis.

Income for August, 1891.

For missions,	$ 313 56
For church-building,	500 00
For Hungarian missions	34 08
For Harbor Mission	27 92

The Church will please take note of the amount given for Hungarian and Harbor Missions, and then decide whether these missions are really wanted by our Church. Is it not a fact that the mission work, home and foreign, is a little slack just now?

Why.

SEVERAL articles have appeared in our church periodicals urging the equipment of a Theological Sem-

inary in the West to train young men for the western work. The need of such a school is very evident to every one who seriously considers the state of things in our Church; but we are sorry that the equipment of such a school must be urged upon the ground that it is next to impossible to get men to come west to take charge of western fields. That this is a fact cannot be denied; but why is it so? We have been asked the question frequently, why so few coming west remain there? We confess that it is hard to answer that question. We are perfectly sure that it is not the case with ministers of other denominations.

It is true that so far as the country is concerned the West is more beautiful than much of the East. Society is just as good. The advantages for the education of the children in the common schools are often even better than in the East. As regards salaries, while small, even they are as good as in the East, outside of the cities, especially when the price of living is taken into consideration. As to the climate, we dare say there is not to be found a more desirable region than the states of the West and the Northwest. A quarter of a century in the East and then the same length of time in the West has given us a little experience along that line. As to life and energy, if any man wants that he can have it in the West; or if he desires to live an easy life he can have that in the West also. So far as we can see there are absolutely no advantages that the eastern man has over his brother of the West.

We suppose there is something in western society which is new to the average man of middle-life from the East. It is hard for such a man to adust himself to these new and strange conditions. But that does not apply to the younger ministers.

We were surprised while in the East to hear of a charge that had about a dozen applicants from among the ministers of our Church. We can give those men just as good a charge in Iowa, with even better salary, better roads, fewer congregations, good churches; and yet we doubt if one of them could be induced to come to Iowa. Why? Yes, why? Simply because they do not care to come so far west, they tell us. Then again, Why? Unless we can succeed in getting some of our young men from the Theological Seminary direct, we will be compelled to equip a Seminary in the West. The mission work of the Church will demand it. In the near future there will be a waking up in our western mission work, and then we must have ministers, and must be able to get them with less difficulty. If we can get some of the young men, however, from the East, we will likely be able to hold them, as they easily fall in with western habits. Shall we have them?

A Small Sum.

AT the meeting of the General Synod, it was determined that our Church should begin work among the Hungarians of this country. The start must of necessity be a very modest one. The Board by order of the Synod at once cast about for the proper man, and found such in the person of Rev. Jurany. Then it was felt that still an additional man should be placed in Pittsburgh. These two men, as now located, including travelling expenses, will cost the Board about $1,800 for the ensuing year. So far the Hungarian work has been a burden on the hands of the Board. No apportionments were made until

this spring. So that for nearly a year this work had to be supported by the voluntary contributions of the Church. Could it be believed that for this object less than $400 was contributed by the entire Church for the year! Yet the figures show this to have been the case. What a miserably small sum! But, again, suppose that every charge throughout the Church were to give a small sum to the Hungarian work, how easily could the $1,800 be raised, and how promptly, too! Or, may it be that the Church in general has no confidence in the Hungarian work? If so, let the Synods say so this fall at their meetings, and then the Board will know how to act in the future.

Our Blessings and Responsibilities.

FROM all over this goodly land comes the cheerful news of abundant crops of all kinds. From the far-away Pacific to the Atlantic the earth has brought forth most abundantly. Wheat never was such a crop, we are told, in the West and Northwest. As we write, the weather indications are most favorable for corn, the staple crop of the western States. A good crop of grain means prosperity for the Western farmer; and prosperity for the West must mean prosperity for the whole country — as truly the wheat and corn fields of this land are as yet mainly in the Mississippi Valley. While the East gives the mechanic plenty of work, the West gives him his bread, one has said. Fruit never was so plenty in the western States. Apples, plums, grapes, berries, are simply no price because of their abundance. The poor man can have them simply for the asking. There need be no hungry mouths this season in any part of this highly favored land.

But the question arises, Who gave us all these blessings? Have they come by chance? No, they are the blessings of a merciful God. He has given them not because of any worthiness on man's part, but because of His goodness toward the children of men. No matter how we may undertake to explain away these truths, it yet remains a fact that God is the Author of all our mercies.

If so, must it not be that our responsibilities to God are increased when His mercies are so abundant? This is a year of special plenty. Must we not believe that as His mercies toward us are increased, He will expect special activities on our part in the work committed to our hands. We know that there are some who do not at all regard our responsibilities this way. They do not believe that God gives with the expectation that man shall give in return. But, certainly, when He blesses us abundantly, our means for doing good are increased, and does He not hold us responsible as to whether or not we make use of the means given us? It seems reasonable that He should do so. When, then, we have been so abundantly blessed this season, are we not in a condition to do more for the spread of Christ's kingdom? Will He not also expect us to do more in that direction?

Now, if ever, our Church is able to do a greater work for the Master. Her strength is largely in the rural districts, and her members have been wonderfully blessed. Will they now remember His goodness by a corresponding increase of liberality toward all the benevolent operations of the Church? It is but reasonable to suppose that they will. No excuse should be made to evade this most reasonable expectation.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

Why Interested in Missions?

THE will of the Master should be the supreme law of the believer's life, because His will is the law of love. What is His will? He expresses it in a few plain words: "Go ye into all the world and preach the Gospel to every creature." That seems to comprehend the believer's entire duty. Go, if you are called; send others, if you are not called. Supreme love to God, and an abiding, brotherly interest in the welfare of all men lies at the bottom of the right answer to the question, "Why be interested in missions?" True here, true in all other duties. It is not our duty to stand idle and seek for the reasons. The mission is upon us. Its weight is laid upon our shoulders. Will we lovingly and cheerfully bear it, or cast it aside? Its realities, eternal as they relate both to the present and the future, are here. Will we face them, or close our eyes and refuse to see them? It is plainly our duty to fulfill the mission by loving, devoted service. It is the Lord's work; believers are the workmen. Talents, money, influence are to be laid in loving devotion at His feet. That is the requirement. That is the reason why all should be interested.

The Growth of the Christian Church.

If we sum up the encouragements to hope, founded on the success of Christian work, the figures are as follows:

Three centuries after Christ there were 5,000,000 Christians.

Eight centuries after Christ there were 30,000,000 Christians.

Ten centuries after Christ there were 50,000,000 Christians.

Fifteen centuries after Christ there were 100,000,000 Christians.

Eighteen centuries after Christ there were 174,000,000 Christians.

Now there are 450,000,000 Christians.

The followers of the three religions, Confucianism, Buddhism and Taoism, all combined, are less in number than the Christians alone.

Including the latest divisions of Africa among the European powers, about four-fifths of the land of the world is now under Christian rule.—*The Church at Home and Abroad.*

Our Church-building Funds.

THIS is the title of a very neat pamphlet published by our Superintendent, the Rev. A. C. Whitmer. The subject, treated in the author's clear and precise manner, is so vitally important to the advancement of our missionary work, that we desire to call the special attention of our readers to it, hoping in this way, not only to give them useful information, but also to elicit the sympathy that gives money.

What is a Church-building Fund?

The amount necessary to constitute such a Fund is five hundred dollars. It may be given by an individual, a Missionary Society, a Classis, or a congregation.

It must be paid to the Board of Missions, and must be used by the Board in aiding new missions to build churches. It is always loaned to a mission, never donated, and is secured by first mortgage on the property. The longest time for which a mission can borrow a Fund is ten years. The rate of interest charged is two per cent. per annum for the first five years, and four per cent. per annum for the remainder of the time. To make the subject

clear, we give entire the plan as adopted by the Board in September, 1887:

1. Each Fund shall be at least $500.

2. It shall bear a distinct name — that of the giver, or any other name he may choose, approved by the Board of Missions.

3. It shall be under the care and control of this Board.

4. It shall be held as a distinct Fund; but interest paid on it from time to time shall be used as the Board may see fit.

5. It shall be used only for the building of churches in missions under this Board.

6. No Fund, and no part of any Fund, shall be a gift to the mission; but the money shall always be loaned, on first mortgage, payable within ten years, in such installments as may be agreed upon, and at the rate of interest fixed by the Board.

"The plan," says the Superintendent, "is very general and simple. It secures the money by first mortgage, and yet shows mercy to the mission by giving reasonable time for payment; and at least every ten years the money can again be used to help some other struggling interest."

Four years ago the first Fund was raised. That is a short time, and yet the gratifying result of the plan is shown in the fact that there are now fourteen such Funds under the control of the Board. They are known and named as follows:

1. The First Special Church-building Fund.

2. The Virginia Classis Church-building Fund.

3. The Emmanuel's Hanover Church-building Fund, No. 1.

4. The Charles Santee Church-building Fund.

5. The Catharine Dietz Church-building Fund.

6. The Missionary Society Church-building Fund ($1,000).

7. The Emmanuel's Hanover Church-building Fund, No. 2.

8. The Malinda M. Acker Church-building Fund.

9. The John and Hannah Brownback Church-building Fund.

10. The Women's Missionary Society of Schuylkill Classis Church-building Fund.

11. The Harriet Hoke Schnebly Church-building Fund.

12. The Riegelsville Church-building Fund.

13. The Women's Missionary Society of Philadelphia Classis Church-building Fund.

14. The Eliza C. Knecht Church-building Fund.

The Helpfulness of these Funds.

The little book before us gives definite and wholesome information on this point. The respected author will pardon us for copying:

"Just when the mission at Sioux City, Iowa, most needed help in buying a lot, the Board said: Here are $1,500, our first three Funds.

"So when in 1888 the Board was asked for aid in building a church for Faith mission in Baltimore, the prompt answer was: 'Yes, we can loan you the Charles Santee Fund;' and the work at once went forward.

"It is worthy of note, also, that just when the Funds No. 10 and No. 11 came into our treasury, they were needed for the enlargement of Faith mission church in Baltimore, *and without this help that work could not have been done.*

"In 1889, when $500 were needed for a little frame church in Northwest Baltimore, the Hanover Fund, No. 2,

was at hand. How pleasant it was to give the help so promptly!

"About the same time, when $400 were needed for a church in Ballard, a suburb of Seattle, Wash., the Catharine Dietz Fund was used.

"So when in the spring of 1891 the Board had to come to the help of the mission in Steelton, Pa., the Acker and Brownback Funds were turned to account in a loan of $1,000 for five years."

A Strong Arm.

We mean these Church-building Funds in the missionary work of the Church. The plan is simple, safe and effective. It is so helpful that the work cannot be carried forward as it should be without it. The most important question that meets the missionary in a new field is, How can a suitable church be secured? These Church-building Funds are intended to help him out of the perplexity, and to give the new interest a hopeful start.

The Synods have again and again commended this new loan-plan to the Classes. Virginia Classis alone has done itself the honor of responding by raising a Fund. It is a monument to her zeal. Will not other Classes do likewise? Pastors and Consistories should give the matter careful consideration. They are the special stewards of the Lord's goods. What enterprise will bring to them and their people a greater reward than congregational monuments in the shape of Church-building Funds?

How Men Live.

The human family consists of 1,500,000,000 individuals. In Asia are 800,000,000 densely crowded, averaging 120 to the square mile; in Europe, 350,000,000, averaging 100 to the square mile; in Africa, 230,000,000; in North and South America, 110,000,000, relatively thinly scattered; in the Islands, large and small, 10,000,000.

The extremes of the white and black are as five to three; the remaining 700,000,000, brown and tawny. Of the race one-third are well clothed, that is, wear garments of some kind to cover their nakedness. Nearly one-half are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. One-third of the human race live in houses, partly furnished with the appointments of civilization; more than half live in huts or caves with no furnishings; 260,000,000 have nothing that can be called a home. The range is from the Anglo-Saxon civilization, which is the highest known, down to naked savagery. The portion of the race lying below this line of human condition is, at the very least, three-fifths of the whole—900,000,000.—*Missionary Review.*

Woman in Missionary Work.

LET us cast aside the dust of the past and place ourselves fairly abreast with the prevailing Christian spirit of the nineteenth century. In this spirit let us ask, what part should woman have in the service and work of the Church? May she speak in the churches? St. Paul says no. If St. Paul could to-day address a congregation of men and women, under the advanced civilization of the age, would he utter the same words? The world has advanced. There has been a wonderful growth in the apprehension of divine truth since Paul preached on Mars' Hill. Old customs, modes of thought and ideas of social relations have passed away. They are buried with the dead past. Out of their ashes, under the power of Christianity, a new world has come into view, and, along with it, a much clearer understanding

than Paul had of the relation which individuals, male and female, sustain to each other and to the work of the Church.

Woman's talents and aptitude for certain kinds of work are freely recognized by Christian Churches all around us. It is admitted everywhere that there is no impropriety in women conducting missionary meetings and doing other work for the advancement of righteousness and truth. The results are always good. Is the Reformed Church wiser and better than those who so freely give her this recognition? Does the Gospel, as understood by the Church of this age, prohibit women from preaching the Gospel, or from ministering at the altars of the Church? Is it unchristian, and therefore improper, for women to conduct missionary meetings in our churches, in the presence of men? Is it a desecration for a woman to deliver an address from a pulpit? Which is the holier, the pulpit, or a position in front of the altar? Let us not gape at gnats and swallow camels.

Reasonable conservatism is a good thing; but when the effort is to conserve that which is no longer of any use, it is a hinderance, even a sin. We live in the present. Our work is before us, not in the dead customs and relations of the past.

All honor to the noble women of the Church who have done so much for the cause of Christ. Let them go on. A brighter light will shine upon their pathway. All unnecessary barriers will be broken down, and our sons and our *daughters shall prophesy.*

Her Guilt.

MRS. WILBOUR was a member of the Church, and believed fully that the only way to secure happy and honorable lives for her children was to make Christians of them. And she thought she could do it. Hence she was careful to send them regularly to Sunday-school, and compelled them to attend service on Sunday morning, and recite the catechism to her in the evening.

Her husband was dead, and she had sole charge of her household. But she was an energetic, shrewd woman, and was accustomed to rely entirely upon her own judgment. It never had occurred to her to ask God's help in her work, or to think that He had anything to do with it.

One bright summer morning Mrs. Wilbour sat down to breakfast with a pale, fretful face. She was tired and nervous, and scolded the children and maids unjustly. Fred accidentally broke a cup and began to cry, on which, provoked by the accident and the noise, she boxed his ears and sent him away from the table.

A scared silence followed, broken in a few minutes by the maid, who came to the door:—

"There is an old, blind man at the gate, ma'am," she said. "He says he has had nothing to eat since yesterday."

"Send him away. I will not be annoyed with beggars to-day," was the sharp reply.

The grocer called next, and sent in his bill.

"Tell him I'll attend to it some other time," she said.

The maid, after a minute or two, reappeared.

"Mr. Brown says the bill has been due for three months," she said.

Mrs. Wilbour reddened angrily. "I will settle it to-morrow," she replied.

The children and the servants knew that she owed half the trades-people in town, not for lack of money, but from carelessness in paying her debts.

Her neighbor, Mrs. Coxe, ran in an hour later, and she and Mrs. Wilbour eagerly discussed two or three bits of ugly gossip. Mrs. Wilbour's judgment of her neighbors was invariably severe. She recklessly pronounced them to be cheats or fools.

The conversation turned npon Mrs. Coxe's intended tour to Canada, and Mrs. Wilbour eagerly advised her how to smuggle gloves and silk across the border without detection, relating with delight and triumph how she had hidden material for gowns under a false bottom in her trunk, and so tricked the custom house officers.

After breakfast she read hurriedly a chapter in the Bible, to which the children gave little attention. They had been too keenly interested in the lessons which she had unconsciously taught them, in her fretfulness, in her impulsive anger, and in her trickery in evading certain duties, to care for words.

When Mrs. Wilbour's children were grown men and women, she was amazed to find them uncharitable, passionate and dishonest.

"Why is this?" she cried, despairingly, to the minister. "Why are they not Christians?"

He could not answer her. He did not know. God knew that the cause and the guilt were hers.

There are such mothers as the one here presented in every town and every church. Is there nothing in her story which may help them to do the work which God has given them in their children, while it is not yet too late?

—*Selected.*

Reunion at Pen-Mar.

THURSDAY, the 13th of August, came with the brightest sunshine and the balmiest atmosphere. Thousands were glad, because the brightness gave assurance of a perfect day. It was the day appointed for the reunion of the Reformed people of Southern Pennsylvania, Maryland and the two Virginias. Trains full of happy people arrived from Baltimore and other points in Maryland, from Virginia and West Virginia, and from the towns in southern Pennsylvania. They continued to come until noon, when there were about eight thousand people on the ground. Of the clergy, fifty-six were present.

At 1:30 o'clock the people assembled at the stand, where an excellent order of service, prepared by the committee, was observed. There was fine singing and good speaking. A permanent organization was effected by the election of the Rev. Dr. Hoffheins, President; the Rev. J. B. Shontz, Secretary, and E. H. Shafer, Treasurer. This means that there is to be a similar reunion each year. It is a move in the right direction. Annual gatherings of this kind afford opportunity for members of widely separated sections of the Church to become acquainted. Acquaintances and friendships formed in the clear atmosphere of the mountain are not easily forgotten.

One prominent feature of the gathering was the genteel and intelligent appearance of the people. Good behavior and an intelligent participation in the services aided in making the occasion more than ordinarily interesting.

In the afternoon, the birth-place of Dr. Harbaugh was pointed out to us by his nephew, the Rev. Dr. G. H. Johnston. Standing on the mountain side we looked down upon the house in which he was born, upon the church in which he and his ancestors worshipped God. Overshadowed by the majesty and grandeur of the mountain, it is not strange that his genial spirit

was filled with poetic visions of divine glory, and that even the common things of nature were made to reflect the beauty of the Eternal.

But this is a missionary journal. What has a reunion at Pen-Mar to do with missions? The crowd on the 13th of August gave one a good idea of what might be done. Would it not be well to turn all such gatherings to practical account in the work of the Church? Might not the next reunion be made a grand rally in behalf of home and foreign missions? The best talent of the Church could easily be secured for the addresses. The women should not be forgotten when the program is prepared. Information could be imparted and an interest aroused which would tell for good in the efforts the Church is making to spread abroad the Gospel of Christ.

Notes from the Missions.

THE following items are taken from the yearly report of the missions, giving a bird's-eye view of the field. Much more might have been said of each one, but this outline will no doubt be quite enough for one reading. The most valuable and suggestive part of the reports is the statistical table, for those who know how to read it; and these will find this in the supplement to the *Reformed Church Messenger*, in connexion with the full Report of the Board to the Synods.

Abilene, Kansas. Has taken quite a step forward in the reduction of its appropriation from $500 to $350. Bravely done, because it will cost a struggle. Rev. A. S. Dechant.

Altoona, Pa. In a growing field. Steadily paying the debt on the church, and at the same time building a parsonage as a saving to the congregation. A joint committee of the mission and the mother-church have in charge the matter of a third interest! Rev. L. E. Coblentz.

Astoria, Oregon. A city of 8000. Stella is very scattered, practically a country congregation. No organization at either point. Great need of churches. "All beginnings are hard," says the German proverb. Rev. J. G. Schmid.

Baltimore, Md. Faith mission (Rev. A. S. Weber) has made commendable progress in growth and offerings. Christ mission (Rev. A. M. Schmidt) has already paid back $300 of its Church-building Fund.

Bangor, Pa. Has raised a large amount of money for congregational purposes, partly on the debt, but mainly for the improvement of the property. The people are united and active. Rev. S. A. Hitner.

Burlington, N. C. Rev. D. P. Lefever, late of Ridgely, Md., has just taken charge of this mission, having been elected and called by the people without a hearing.

Chambersburg, Pa. Rev. J. B. Shontz. The Sunday-school room must be enlarged; and a parsonage is necessary to self-support. Steps toward both have been taken.

Concord, N. C. In healthy condition, and active in good works. The Classis has added a congregation to the mission, dating from January 1, 1892. Rev. P. M. Trexler, D.D.

Duncannon, Pa. Rev. J. David Miller. The encouragements and prospects of growth are mainly in Marysville. The reduction asked is the first for several years, and a hopeful sign. New life has been awakened.

Dushore, Pa. The brighter outlook of last year continues, and the missionary's heart is light. A lot for a church in Dushore is almost paid. The finances are well managed. The mission has been withdrawn by the Wyoming

Classis from the care of our Board. Rev. G. H. Miller.

Easton, Pa. Rev. C. W. Levan. The mission promptly pays current expenses and Classical apportionment, and is gradually reducing the debt on the parsonage.

Freeland, Pa. Missionary E. D. Miller, thanking the Board for past kindness, expresses regret at parting, in view of the withdrawal of the mission, by Wyoming Classis, from our care.

Imogene, Iowa. If the growth of the mission had been equal to its faithfulness, the Board would not (a year ago) have resolved to refer the mission to its Classis after October 1, 1891. Rev. J. F. Butler.

Iola, Kansas. Small additions. Few people to be gathered. Moran has been dissolved. Iola is in good condition, but growth will be slow. Rev. W. E. Shaley.

Kansas City, Mo. The mission cannot pay the whole salary promised. The general depression of the community is greatly felt. More activity than growth. Rev. C. A. Santee.

Lancaster, Pa. "All claims for the year are paid," says missionary W. F. Lichliter; and the gradual advancement may be expected to continue.

Leighton, Iowa. A small but active membership. Owing to better crops and a better business outlook, the prospects of self-support are now for the first time in sight. Rev. J. H. Buser.

Lisbon, Iowa. A parsonage has been built and almost paid for. Finances in good condition. The missionary reports numerical and spiritual growth. Rev. F. M. Shultz.

Liscomb, Iowa. Fairly prosperous but necessarily of slow growth. Rev. S. Ream.

Lock Haven, Pa. The town continues under the great depression of the last two years. No work, and people are moving away; but all this can be for only a time. Rev. G. W. Gerhard.

Maquoketa, Iowa. Prospects growing better. The ingatherings have been mainly of the young. Rev. S. P. Harrington.

Nanticoke, Pa. Altogether German. From July 1, 1891, withdrawn from our care by the Wyoming Classis. Rev. J. C. Glantz.

Plymouth, Pa. Now self-supporting, but at a personal sacrifice on the part of the pastor, Rev. S. C. Meckel. Such service should be appreciated.

Roanoke, Va. The mission includes Basic City and Buena Vista. No organization as yet at either point. A mere beginning has been made. The great need is a church at each place. Rev. Lewis Reiter.

Salem, Oregon. The missionary, Rev. J. Muellhaupt, has just celebrated his fifteenth anniversary as pastor of this mission, and hoped to declare it self-supporting; but the small membership and their poverty made this impossible.

Seattle, Wash. Rev. A. E. Schade, late of Baltimore, Md., by mutual understanding with missionary G. Graedel, has taken this congregation without aid from the Board, and Rev. Graedel has been commissioned for Ballard, a suburb of Seattle.

Sioux City, Iowa. Rev. M. L. Firor was there one year, leaving July 1, 1891. A successor has not been called.

Stafford, Oregon. Rev. J. Lange has given twelve years of self-denying work to this field, with a lessening appropriation every year for some time. Growth small but steady and healthy.

Steelton, Pa. A new church has given the mission a new impulse, and the prospects continue cheering, notwithstanding the effects of a depression of business. Rev. M. H. Sangree.

Timberville, Va. Reconstruction is probably the only hope of self-support; but even this is a difficult problem at present. Rev. J. T. Balliet.

Washington, D. C. The great object now is a parsonage on the lovely church lot, and every possible effort is in this direction, as a means to self-support. A united and active congregation, growing externally and internally. Rev. A. T. G. Apple.

West Union, Oregon. Rev. H. Liesman says that many Reformed people are within reach, but that for various reasons progress in this new settlement will be slow. Speaking of his small salary, the people being very poor, he says: "We get along, however, and are happy."

Wichita, Kansas. Rev. J. W. Love reports that notwithstanding the depression in business, the great depreciation in property and the loss of members by consequent removals, the mission has not only held its own but has also made some progress, readily paying current expenses and also gathering in members from the world. Spiritual condition good. Larger additions this year than ever before, and nearly all from outside material.

Williamsport, Pa. The first Wednesday evening of every month is "missionary" evening, and all are encouraged to give regularly to missions. A Brotherhood of Andrew and Philip is moving along nicely. Business depression makes finances close, but all current demands are met. Rev. Lewis Robb.

Winchester, Va. Vacant for two years, and therefore at great disadvantage.

Woodberry, Md. Church and parsonage improved. A small Chapter of the Brotherhood of Andrew and Philip is found helpful. A service on the third Sunday evening of each month is in the direct interest of missions, and largely in charge of the Sunday-school. Rev. E. R. Deatrick.

York, Pa. The mission has built a parsonage, and yet has assumed $100 more of the pastor's salary. Large attendance, a growing Sunday-school and bright prospects. Rev. I. N. Peightel.

Want of Missionary News.

At the beginning of the year we addressed a special request to each missionary under our Board, to send us items of news each month, relating to the work in his particular field. There was a very general response, and for several months we were able to give interesting information, fresh from the hearts of the missionaries. We are sure that this made interesting and profitable reading.

For this issue there is no news from our missionary field. Have the brethren nothing to report? Is the work dead, or at a standstill? No. We are sure that every mission has something every month that would be of interest to the Church.

Brethren, the request is renewed. Send us items of news, and articles relating to the work and necessities of your particular fields. Each number of the MISSIONARY GUARDIAN ought to have one or more pages of this kind of matter. Write of your hopes and fears, of your failures and successes, of the peculiarities of your charges. It will do you good and be a benefit to the cause.

—Since writing page 302, two more Church-building Funds have been received: the Joseph Keely Fund from Mrs. Anna Keely, Spring City, Pa., and the Wm. A. Wilt Fund from Mrs. Imilda Laucks, York, Pa.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Interference With Our Missionaries.

WE extract the following from a letter from one of our missionaries, for the information of those who may cherish incorrect notions as to the lot and experience of a missionary in a heathen land, and to illustrate the annoying presumption of some Japanese Christians who are but learning the alphabet of our holy religion. Our missionary says:

"So there is danger, is there, that some may think the missionaries' lives are too much in a garden of roses? Well, if they knew all, they would find that if the roses are sweet, the thorns are long, sharp and many. Perhaps we have too studiously avoided letting the home Church know the dark side of our work. But there is a dark and very trying side to it, which comes of the peculiar character of the Japanese; particularly of their intense jealousy of foreigners, and their very great instability of purpose.

During the past year, in the girls' school, there has been one continued struggle to get rid of the Bible as a part of the course of study, and perhaps Mr. Hoy has already told you that something in the same direction was atttempted in the Training School. There has been all the past year a struggle also against daily prayer in the school. * * *

The same thing has been done in the Congregational Boys' School, only there was no struggle; just the calm announcement from the Board of Trustees that "the Bible must go." With it went all the missionary teachers, who immediately tendered their resignations and were sustained by their mission. Now the Board of Trustees say "they've a pretty kettle of fish." Such decided action on the part of the missionaries was not looked for.

Our own Mission is so small that it often seems to me it were good to have some expression from the Board in regard to the matter; for instance, an answer to the question: Do you consider a large school indirectly doing Christian work, or a small school decidedly Christian, as being more in keeping with our purpose as workers in the foreign field? The Japanese are so much afraid of our acting arbitrarily, that I would feel it a relief if Miss Hollowell could bring with her some expression of this sort. Of course the Missions here are all at one on the subject. We feel that it were better to have twenty pupils under direct Christian training, than a hundred not so trained. But the Japanese do not think so. If I were so minded I could write many things which would go to show that the lack of love and confidence on the part of the natives, their overweening self-conceit and their really crude and unbalanced notions, notwithstanding their intellectual keenness, make the missionary's path a very thorny one."

Another of our missionaries, dwelling on the same general subject, writes as follows:

"Anything that seems like foreign rule or authority is obnoxious to them. Their 'patriotism' is simply morbid, and the 'foreign' missionaries sometimes must bear with a great deal of questionable treatment. I recently heard in a sermon by a leading Japanese, that the 'foreign' missionaries might as well go home. At certain times it seems to be a sin to be a 'foreigner.' The experience of the last

three years has schooled the missionaries, and they know what to expect in Japan. However, we all rejoice to be at work here, only we cannot help but think of the better relations that existed a few years ago. 'Foreign' money, is, however, never refused. Poor Japan! she is her own worst enemy. She has much, *much* to learn yet.

"We are all perfectly willing to decrease and have the Japanese brethren increase, but our hearts do occasionally crave a little more palpable fraternal love and regard. But, then, Christ came unto His own, and His own received Him not."

Evangelistic Report.

REV. J. P. MOORE, in his last Evangelistic Report, speaks as follows:

The last year of mission work in Japan records no great outpouring of the Holy Spirit, no great achievements attained, no large ingathering of precious souls garnered into God's granary. Yet there has been progress, a progress which if compared, not with the great success of other years in Japan, but with that of most other countries, would leave little room for complaint or discouragement.

The statistics accompanying this report show but a slight increase over the whole membership of last year. The number of baptized converts is also ninety-two less than the year 1890, while the contributions have fallen off over $800. By giving up Mombetsu church to the Dutch Mission, the number of churches reported is one less, but the preaching stations are five more than the previous year. Three new Sunday-schools were organized, but without any apparent increase of the whole number of scholars.

If there has been no great advance, there has been likewise no retreat. The churches on the whole have held their own; and we firmly believe that by the trials met and the difficulties encountered, many of the congregations have been strengthened, and Christians have been established in their faith, as they could not have been under other circumstances. So that if former years were years of large ingathering, and hence of great rejoicing, the last and the present years may be intended as years wherein the Church's stakes are to be strengthened, her foundations made firm,—in a word, years of sifting, of nurture and training, and which, though not so inspiring to the Mission on the field and the churches at home, will be of great consequence for the future of Christian work in Japan.

. . . . To make the Union more effective, it has been found necessary when the Mission located in a certain district is not able to furnish the men and means required to carry on the work in that particular district, for other missions co-operating with it in the Union, to come to its assistance. This is what has been done in our case, and is the reason why we have surrendered the Mombetsu church to another Mission.

The decrease in the amounts of the contributions during the year is to be accounted for in part by extra money contributed for the building of churches during 1890, whereas there were no such special contributions during the year embraced in this report.

There are signs of better times ahead for mission work in Japan. The foreign and native workers are more hopeful. We are looking forward to and praying for a rich outpouring of God's blessing. The chariot of the Lord will move with its former wonted rapidity during the near future, and the kingdom of God will continue to spread.

Farewell to Rev. and Mrs. Moore.

IT is the purpose of Bro. and Mrs. Moore to leave Sendai about the first of August, and spend the month previous to their departure for America in necessary rest, and in visiting some of the work in southern Japan. Owing to this arrangement, and to the fact that many of their friends are absent from Sendai during the summer months, it was thought best to hold all proposed farewell meetings for the two returning missionaries at the close of last month (June). Whenever a person leaves a place in Japan, it is the invariable custom for his friends to get together and hold a farewell meeting, at which expressions of regret, esteem and good will are made. This beautiful custom was not departed from, but on the contrary remarkably emphasized in the case of Bro. Moore.

First, the Sendai Government College, in which Bro. Moore taught during the last half year, held its farewell. Teachers and students spoke of him in the most laudatory terms, giving evidence of his success as a teacher. Then the Theological School held its meeting. The students at the expense of much labor had decorated the chapel beautifully; and from President Oshikawa down to a large number of the students, many heartfelt words told of the love between teacher and pupil, and the fraternal feelings between teacher and teacher. Next the small body of Christians and friends at Ogawara, where Bro. Moore started a preaching point a year ago, held a farewell meeting, at which humble hearts assured him that he had been the instrument in the hand of God, to lead their footsteps to Christ and His blessed salvation. Next the Sendai congregation met, and many were the words of esteem, regret and hope. The church too was handsomely decked, and after the meeting a photograph was taken of the congregation, which Bro. Moore will carry with him. Next the Sunday-school held special exercises to mark the departure. At the close of the school, all the children filed by Mr. Moore and bowed farewell to him. Finally, the Mission met to say a formal farewell and God-speed. By words and prayers, such as can be uttered only in the privacy of a small and united circle, we bade adieu, with the hope of soon being reunited again in the work, if it please God to preserve us all amid the vicissitudes of time and distance, whether on land or on the fathomless deep.

Altogether it has been a farewell such as few missionaries enjoy upon their departure to their native land. If Bro. and Mrs. Moore ever had any suspicion that their labors were unappreciated by these people, for whose spiritual welfare they came here, such suspicion was removed by the many expressions of appreciation and esteem which it was their pleasure to hear both in public and in private.

The tenor of many speeches was, "We thank Rev. and Mrs. Moore for their coming to Japan, and their earnest labor for our enlightenment and salvation. They have done a great and good work for us. We pray God that they may have a safe journey to their dear native land. *We pray that they will work for Japan in America while they are there, and then we want them to come back to us.*"

This last sentence conveys the message of the Japanese Christians to you, dear people of the home Church. One chief purpose of Bro. Moore's return now, is *to work for Japan in America.* And he comes inspired with the confidence, esteem, and felt and outspoken needs of the Japanese people. May the Church receive him in the same

spirit in which he is sent from here. Many prayers follow him as he turns his face to the Christian home land. May the Church at home meet him with such unmistakable assurance of consecration to the spread of the Gospel in Japan as will not chill but quicken the inspiration with which he leaves the field. May his words be met by a substantial and permanent response, in the form of increased interest in, increased devotion to, and increased benevolence for, the saving work of Christ in Japan.

Yours in the Lord,

D. B. SCHNEDER.

Our Discouraged Missionaries.

THE Church has already been apprized of the fact that the Mission most earnestly besought the Board to send out another worker to take Rev. Moore's place, to carry on the aggressive work which he has so happily inaugurated, and to avoid additional burdens devolving upon Bros. Hoy and Schneder; and that the Board with pain felt itself compelled to refuse the request, but *only* because the Church refuses or neglects to furnish the necessary means. We mentioned the disheartening effect of this constrained refusal upon the two remaining male missionaries. Below we will let each one for himself speak to the home Church, in extracts from recent letters.

Bro. Hoy says: July 23, '91.—"Your cablegram came in due time. We are sorry no one is to take Bro. Moore's place. Our work is increasing, but our working force is decreasing. Bro. Schneder and I have simply too much to do. If we break down, the Church is to blame. . . . We are doing our duty to the utmost, and we have a God-given right to expect both Board and Church to stand by us. We have hardly enough courage left to make known our wants, for it is in vain to make any request. There is a terrible sin somewhere, or else there is no God. Don't you know that this lethargy of the home Church hangs like a mill-stone around my neck!"

Bro. Schneder says: Aug. 5, 1891. —"You explain the reasons for not sending the man we asked for. We appreciate them all. Yet you do not blame us for appealing when good opportunities offer themselves, or when we feel sorely in need of help. The heathen world stretches up its hands to the kingdom of Christ upon earth, and cries for the Word of Life; and I take it that it is for us, who see and feel the need, to give voice to the cry. We feel with the Board, in the oppression which the heavy debt must be to them."

—The receipts for the month of August are $1203.50. This is the smallest amount received in any month this year. It is several hundred dollars less than the current expense for the month. We would feel like giving way to despondency, but for the hope that now that the vacation season is over, and our ministers are betaking themselves anew to their pastoral labors, they will give speedy and energetic heed to the humiliating condition of the finances of the Foreign Board.

—Rev. Hoy's communication published in *The Missionary Guardian* and the Church papers, describing the sale of a poor, heart-broken Japanese girl by her own parents to a life of infamy, has not been without its effects for good.

—"A Friend," writes from North Carolina: "Having read the sad letter of Rev. Hoy, I was constrained to send this little offering, hoping that

God will abundantly bless it to the good of those poor girls doomed to a thraldom which God has so mercifully shielded me from, and which is worse than death to a Christian woman."

The enclosure was Five Dollars. To that amount the North Carolina friend pitied those unfortunate Japanese girls. Reader, how much do you pity them?

How Others Do.

IN view of the difficulties which we have encountered in carrying on our foreign work, the inquiry has been made, have we adopted the most judicious and effective methods? At the last meeting of General Synod the question was considered, Whether the plan of Synodical and Classical apportionments, to raise the necessary funds, should be adopted. It was concluded, however, to leave the matter of contributions to the free will of the people and congregations. How this beautiful theory of free will offerings, with perhaps one half or more of our congregations whose free will it is to contribute *not one cent*, is working, the present embarrassed condition of our treasury is a sad illustration. As our experience in the management of foreign missions is quite limited, were it not wise to learn from others whose experience is wider and more mature? And, as not going very far from home, let us take lessons from the Reformed Church in America. Our brethren in that Church have a longer and a wider experience than we have. In contrasting their work (with one half the membership we have) with our poor showing, we have heard it urged that their wealth is to a great extent concentrated in large and affluent congregations of liberal spirit. There is doubtless much truth in this. But this does not fully explain the difference. They doubtless have discovered that the secret of large receipts is to secure contributions from, as nearly as possible, all their congregations. And how do they seek to compass this end? This we may learn from the action of their last General Synod. Among the resolutions recommended by their Committee on Foreign Missions, and adopted by the General Synod, were the following:

5. That the call for $115,000 this year for Foreign Missions be approved, and the same apportioned to the Classes and churches.

6. That the success of the endeavor depends, first of all, upon the enthusiasm of the pastors, and upon the systematic, organized, rather than spasmodic, efforts of the churches.

One grand point of efficiency secured by the system of apportionment is to reach those congregations and pastors whose "free will" leads them to give nothing at all. As we have already said in other connections, a contribution from each one of our 1554 congregations, even though some of them be small, will meet the present running expenses, while the free will offerings, outside of the apportionment, which will undoubtedly be made, as we see in the case of the Home Boards, will enable the Foreign Board to move forward, as God in His providence may open the door, to enlarged operations.

By the Sea near Sendai, Japan.

July 19, 1891.

Dear Doctor Callender:—Some time ago I brought you to the close of our meetings at Shiraishi. We are now ready to go to Miya, five miles nearer Sendai. Jinrickisha men come and eagerly ask to take us. It pains one to see a strong man take the place of a horse. But by employing one of

these men, you put rice into the mouths of a family of children. To run for rice—a great part of the world is full of anxious thought about what to eat. "Give us this day our daily bread." I often feel like walking rather than to be pulled along by a human being, and yet a refusal might mean great pain for those little ones yonder. Yes, I will ride; and may God bless the few pennies you earn, my trusty jinrickisha man.

What strength and endurance these men possess! One of them once took me forty miles in about eight hours, and seemed none the worse for his day's work. Some years ago I took a long ride in Pennsylvania, and my fine large horse broke down at the end of thirty-five miles. Here we find men pulling men in a little two wheeled carriage with the speed and endurance of an ordinary horse.

On our way to Miya, we see a large force of men and women, at work on the repair of the river banks which the great floods of last summer damaged so badly. The men are either quarrying stones or laying them in position on the new walls along the river; and the women—beasts of burden they have become—are carrying large stones in wicker or rope baskets on their backs. They stand in the quarry with their backs turned towards the men who load the stones in their baskets. The women then drag their weary way to the river side, where with a short upward thrust of one shoulder they empty their baskets. Back and forth they go, resting now and then to suckle a crying infant. Again, the old struggle for a bowl of rice. The world must eat.

Here is Miya, a small village. We stop at the physician's house. A goodly number of the neighbors have been invited to the services by this zealous brother, and we preach to an attentive audience. They hear, yes hear very well, but it is so hard to make a lasting impression these days. Why is the work so difficult from what it was four years ago? Well, there are various reasons assigned, reasons political, social, literary, philosophical, scientific, religious, and the missionary too, is often blamed; but, as I take it, the main reasons lie in the hearts of a morbid nationalism, and in the universal aversion to mend one's ways. It is naturally unpleasant to learn that your moral and religious ideas are wrong. Then too, much of the native preaching has reference to the Empire of Japan rather than to the kingdom of God. This, however, is now righting itself; and the religious outlook is more cheering. Men are coming back to the Word of God.

In the house of this Miya physician I have met the warmest and most considerate hospitality ever meted out to me either in America or Japan. Through my feeble ministry this good brother has been led to Christ, and by Him saved from a life full of sin. He is now the most grateful, and at the same time, the most zealous worker among my personal converts. His efforts to lead young men away from wine and bad women, are the outcome of a natural sincerity of purpose turned from darkness unto light.

This man reads the best religious works. I recently called his attention to the works, the very useful and helpful volumes of Drummond and of Stalker. He also delights now in teaching the Heidelberg Catechism to the boys who gather at his house so eagerly. Last Christmas, this Christian of his own accord decorated his house most ornately, and invited the villagers to our Christmas services. One

by one—it may seem very slow to those who claim that foreign missions are a failure—one by one truly converted men and women come and sit at the feet of Jesus; and one soul thus saved from sin and hell is worth more than the universe.

Your Brother in Christ.
W. E. HOY.

Our Japanese Beneficiaries.

WE have to bespeak the patience of the Societies, congregations and individuals that have asked to have assigned to them scholars in our Training School as their beneficiaries. We have written to our missionaries in case of all applications, and they write us to give the time for care in the selections. They have found it necessary to be guarded as to whom they should extend the patronage of the Church. In a few instances they were disappointed in the fidelity of their students. Hence they propose hereafter to test them, in some measure, that they may feel the more fully assured of the honesty of purpose, the capacity and the genuineness of the religious experience they profess. As soon as they feel they can safely do so, they will designate beneficiaries for the several pations, when we will take great pleasure in informing them of the name and sending them the promised photograph.

The Gleanings.

THE attention of our membership has frequently been called to the fact that large results may be reached, could we only get our people to contribute one cent a week to our foreign work. With our present membership of 203,000 it would exceed $100,000 per year. Quite recently a lady member of our church called our attention to her missionary box. It was a plain pasteboard box with a slot in the top. She kept it where it every day would be under her eye. From time to time she would drop into it her spare coins, and thus secured a continous remembrance of foreign missions, and a like contiunous contribution, little by little, but in the end a liberal sum. We most heartily commend this plan, and urge its adoption. As you find a spare penny or two, a nickel or dime in your purse, drop it into the slot, and you will be surprised and gratified to find how rapidly and largely your savings will accumulate. It will furnish you a fund to draw upon, when you are asked to make a contribution.

Africa.

MR. STANLEY has recently said: "At the present time there are over 1000 officials administering the laws of civilization in the Congo State, where twenty-three years ago there was but one white man. Thirty steamers now ply the waters of the Congo, and innumerable steam launches now cleave the waters of the great lakes. This year a navy will be placed upon the lakes. Railways are now being constructed by the Belgian and German governments, and an English road has already been completed for a distance of 40 miles. Over 50 missionary stations have been established, that precept and example may not be wanting for the regeneration of Africa. The old continent will never become what the new is, but the new State of Congo will become the nursery of the dark nations."

And he speaks of the time when he wrote a letter urging that missionaries be sent, which was published in the London *Telegram*, and nearly 400,000 copies of the paper containing the

letter were sold, and in a very short time money was subscribed toward equipping the first missionary station in Central Africa. Now there are scores of stations and over 6000 converts, after years of ignorance and darkness.—*Missionary Review.*

An Advancing Work Demands Larger Supplies.

A Practical Illustration.

BY REV. J. C. PERKINS, ARRUPUKOTTAI, MADURA MISSION.

WHILE the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are new comers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, "Sir, we wish to become Christians?"

To see a band here and there coming out of heathenism and not to be able to instruct them and to *hold* them, is about the hardest, most tantalizing and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect.

Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes.

Now do not say that "such converts cannot be worth much who go back so easily." They are of just as good quality as you or I would have been had we been converted with our heathen fathers hundreds of years ago in the British Isles. They see beauty in Christ; they say they believe He is their Saviour, though they do not understand the statement in all its fulness; they say they wish to be His followers, though they do not understand fully what following Christ means. Very well! We receive them, and what is the result? The whole community turns against them. They are put out of caste, they are boycotted in the shops, their crops are damaged or stolen, and their thatch roofs are in constant danger of fire.

To be able to bear all this, does it not stand to reason that the foundations must be well laid, that a preacher must give them constant attention and daily feed them from the Word of God? They are "babes in Christ," and, though babes, are subjected to a far more severe and rigorous treatment than confronts the strong and manly type of Christianity found in civilized lands. Conversion is a wondrous miracle, but conversion is not all. It is only the beginning, and careful nurture must follow. They must have line upon line, precept upon precept, here a little and there a little from the Word of God, else

the inevitable conclusion follows: they will die. You know all this, of course, but you cannot enter into the feelings of a missionary who has to stand by and see "babes in Christ" devoured by the wolves of heathenism. For my own part, I simply cannot stand it.

Look now for a moment. Last week on the itineracy in a certain village called Vernankulum, sixteen families consisting of sixty-seven souls were brought to the point where they were willing to forsake heathenism, their lifelong acquaintances and neighbors, and become Christians. They were a promising set of people, and the pastor and preachers urged me to at once build a little thatched church and place a catechist there, "else," they said, "we will lose them, as we lost that fifty last year." All day long the question was before me while engaged in other work, "What shall I do—what *shall* I do with these new comers?" and I kept putting off the answer.

Finally, at night we again went into the village to hold a meeting with them, and there by a bright moonlight we sat on the ground with all the new people about us and spoke to them about the Saviour and their duty to Him. After I had finished speaking, the pastor spoke; and while he was speaking I was trying to make up my mind, knowing that as soon as he finished all would look to me for a decision. I looked into the dusky faces about me, I looked at their roofless houses, which had lately been burnt by the heathen, and I said to myself: "Among all the millions of America is there not thirty dollars for a church, and forty dollars to pay a servant of God to preach and help these poor people for one year? Well, whether there is or not, I will give these people a preacher, and trust that in some way help will come!" What would you have done under the circumstances? Would you have turned away, saying, "I've no money. You must get on the best you can without a teacher or preacher?" I do not believe you would answer so, and, if you would, I *cannot*.—*Missionary Herald.*

—The Hawaiian Islands, though long since substantially Christianized and left to care religiously for themselves, still find mission work in abundance on hand. Upon the islands, among other foreigners, are found 12,000 Portuguese, 13,600 Japanese, and 20,000 Chinese; and work in behalf of all these is carried on. The Hawaiian Evangelical Association raised $47,857, last year, and was sustaining 9 missionaries with their wives upon the Marquesas and Gilbert Islands.—*Missionary Review.*

The Trouble in China.

Tidings from China in reference to the relation of the people toward foreigners, are far from reassuring. It is many years since there have been such serious disturbances. The riots which have occurred have been chiefly in cities on the Yang-tse River. On the twelfth of May the Roman Catholic Mission at Wuhu was destroyed, and the foreign residents were in great danger. The officials took little interest in defending the foreigners. On the twenty-sixth of May the Girls' School of the American Methodist Episcopal Mission was attacked, and the building looted. At various other places assaults have been made and fears of further outbreaks are awakened. So far as appears, the hostility is directed not so much against missions as against foreigners. Some anxiety is

felt at Shanghai for fear a mob should suddenly attack the foreign settlement. In this district of Central China to which, so far as appears, this excitement is chiefly confined, the American Methodist Church has some thirty-four missionaries, male and female, having 1,500 adherents. They have stations at Chinkiang, Kiu-kiang, Nanking and Wuhu. American and English gunboats are on the river and can reach these points. We trust that the present serious aspect of affairs will be speedily changed. We have received no reports of difficulties at points occupied by the missionaries of the American Board. — *The Missionary Herald.*

The Hindu Girl.

The Rev. William Stevenson, of the Free Church, says, "Every Hindu girl of respectable family must be married, not merely as soon as she reaches maturity, but long before it, while she is still a mere infant. The higher the caste, the earlier does tyrannous custom demand the celebration of the ceremony.

The origin of this extraordinary system is attributed to the old times of disorder and insecurity, when there was no safety even for little girls, save under the legal protection of a husband. However the custom may have originated, it was established at a very early period in the history of Hinduism, on a more sacred foundation. It was declared to be a divine ordinance and incorporated with the most hallowed rites of their religion. The dogma that underlies this institution, as well as the other standing institutions regarding women in India—their seclusion within the zenana and perpetual widowhood—is the thorough and irredeemable depravity of woman's nature. Hinduism first publishes the grossest libel on woman, and then treats her as if it were true. It declares her utterly incapable of freedom, and then enslaves her. Nothing is too bad to expect of women, and accordingly the only guarantee for the purity and respectability of the family is the maintenance of a system which marries them as infants, secludes them as wives and practically entombs them as widows. And this system is guarded every part of it by the most sacred sanctions of religion.—*Missionary Review.*

Why Retrench?

We clip the following from a letter from Japan, which appears in *The Interior.*

How I wish that every American Christian, who is skeptical as to foreign missions, could look upon some of the scenes that are witnessed here in Japan. If waiting, eager listeners and anxious inquirers and devoted Christian lives of those who have found Christ, would avail to inspire faith in foreign missions, I am sure he would return from the journey like Thomas, "not faithless but believing." What does the Church at home mean by saying to us on the foreign field, "Retrench?" May God make so vivid before the eye of American Christians the facts of His providence here in the front of the work, that faith will rise into a place somewhat commensurate with these facts, and put into the mouth of the Church, with mightier emphasis than ever before, the watchword of Christian service—"forward!"

THE MISSIONARY REVIEW OF THE WORLD for September is of unusual interest. "The Year 1890 in Japan," by Prof. George William Knox, D.D.; "Education and Evangelism," by rhe Rev. Charles C. Starbuck; "A Plea for Medical Missions," by Clarence Thwing, M.D.; "The Free Church of Scotland's Twenty-seven Medical Missionaries," by George Smith, LL.D.; "The recent Audience with the Emperor of China," by Boudinot C. Atterbury, M.D., are valuable contributions. The "Monthly Concert of Missions" reviews the situation in Japan and Corea, and the subject of Medical Missionaries. Published by Funk & Wagnalls, 18 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—All the missions, home and foreign, of the Methodist Church are under one Board, and the collections are taken simply "for missions;" but the desire for a separate collection for each interest is growing, and will in 1892, at the next meeting of the General Conference, be strongly urged.

—There are now published in Japan eighteen religious papers, appealing to the learned and the unlearned, some of them very scholarly and some of them for a middle class of readers, all of them exerting a great influence on both Church and State.

—*Gospel in All Lands* ($1.50 a year—Hunt & Eaton, 150 Fifth Avenue, New York) for September is a rich number on Japan and Corea. Japanese Women; Marriage in Japan; A Japanese Girl's Home Life; Japan Described by a Japanese; Japanese New Year's Day; The Nationalistic Spirit in Japan; The Present Religious Crisis in Japan; besides several interesting articles on Corea.

—The three Women's Boards (Eastern, Interior and Pacific) of the Congregational Church during 1890 paid into the treasury for missions, home and foreign, $169,206; and all this while the income of the Board from other sources was increasing.

—When the old "Psalms and Hymns" was prepared, fifty-five years ago, there was not much missionary spirit in the Church, and so not many missionary hymns were given; but in the later hymn books of our Church more were inserted; and now in the deservedly popular new Hymnal a large number of missionary hymns are found, showing the spirit of the Church.

—Miss Jennie M. Small, of the Presbyterian Mission in Siam, just before her death, in June 1881, said: "We have everything here but a missionary's grave. The Lord sees that we need this; I am willing that that grave shall be mine; and I hope that my death may do more good for these poor people than my life has done."

—The Synodical Superintendents of Missions in the Presbyterian Church say that 400 more missionaries are needed in their fields.

—The 16,000 Christian Endeavor Societies throughout the world have a membership of 1,000,000. Three years ago there were but 310,000 members.

—Lately $5 were received from "a member" at Middletown, Md., as a harvest thank-offering. We hope he will see this acknowledgment. The Lord reward his well-doing.

—Ten years ago the Board of Missions of the Episcopal Church began to raise $1,000,000, to be called the American Church-building Fund, to be used as loans to missions. About $200,000 have been raised, and all of this is now in the hands of needy churches.

—The commission of a Board does not take the place of installation; and to show proper respect to the Classis, every missionary should ask for installation.

—The prison officials of Japan have asked the native Christian pastors to preach to the prisoners.

—The name of our second Hungarian missionary is Rev. John Kovacs, pronounced Kovatsch.

—The Baptists of the United States, in celebrating their centennial in 1892, *i. e.*, the centennial of the organization of the Missionary Society at Kettering, England, in 1792, propose to raise a memorial fund of $1,000,000 and to send out 100 new missionaries.

—In the last forty years, from 1850 to 1890, the population of the United States has grown 1,000,000 a year; *i. e.*, in 1850 it was 23,000,000, and now it is 63,000,000. This explains why the missionary work of all the Churches has grown so rapidly year by year.

—The Baptist Missionary Union closed its year with a debt of $61,000, and the Southern Baptist Board has a debt of $30,000.

—The Foreign Board lately received from a lady $9.00, the proceeds of Sunday eggs gathered during one year.

—Thirty years ago there was not a Woman's Foreign Missionary Society, *i. e.*, general organization, in America. Now there are thirty-nine, with 25,000 auxiliaries and an annual income of $1,730,000.

—Our sister Church, the Reformed Church in America, has 582 ministers, about 90,000 members in 570 congregations, and last year gave about $300,000 for benevolence.

—A neighbor lately preached a sermon on church-building, from Luke 7:5, saying: 1) every congregation must have a church; 2) church-building is an essential part of missionary work; 3) a congregation helped, becomes a friend of missions: 4) the loan at low interest duly comes back to help another needy people.

Church Extension Society.

Rev. Dr. James Crawford, in his little annual, *Christ Reformed Church News*, says:

During the current year a Church Extension Society was formed by representatives from the Consistories of the several Reformed churches of Philadelphia, for the purpose of planting and supporting missions in the city. In the formation of the Society nearly all of our churches were officially represented.

At present there are three promising missions which need all the help we can give them. One of these is in the southeastern section of the city. The Executive Committee has secured a lot at the corner of Ninth and Snyder Avenue, which is considered to be a splendid site for a new church. Five hundred dollars have been paid upon it, part of which was raised by the Society and part of it borrowed. The Society has assumed a very heavy burden in making this investment, but it was felt that the churches in the city would rally around the mission and help to pay for the lot and build a chapel.

Another mission has been started in a dwelling at Twenty-Ninth and Lehigh Avenue. There too we are the first in the field, and have the advantage. It was organized during the year by Mr. Jesse String, a theological student and member of Heidelberg Reformed church. Its success thus far has been unusual.

The third mission is at Franklinville, and is under the care of the Board of Missions of the German churches. It has a pastor who is supplied by that Board. The contributions of the German churches represented in the Extension Society are used for the support of this mission.

The Executive Committee has arranged for a series of meetings, ten in number, to be held in the several Reformed churches during the fall and winter, to bring the work of the Extension Society to the attention of our congregations.

One Cent a Day.

The only way for the Church to learn to do her duty in this matter (of systematic giving) is to begin with

small things. Not all the wealth of the Church is in the hands of the wealthy. Only a few Christians, compared with the whole number, are millionaires. Some of these give largely, though many of them do not; but after all, the great lack is among those of moderate means. Dr. Strong shows that the habit of giving punctually even the smallest sums, if it became universal, would increase our gifts thirteen fold. None of us who have small means have a right to criticise our wealthy neighbors till we have given systematically and punctually a certain portion of our means, even if not all that we could possibly spare. How much we could possibly spare is a lesson we are very slow to learn.—*American Messenger.*

Our Church-Building Funds.

THIS is the name of a neat and valuable Tract lately prepared by Rev. A. C. Whitmer, and published by the kindness of Deacon A. V. Dively, of Altoona, Pa.

The Tract gives a history of this new departure, tells when the fourteen Funds of the Bi-synodic Board were given and by whom, and shows their helpfulness in carrying forward the missionary work of the Church.

A copy has been mailed to a large number of ministers and others, and a copy will cheerfully be mailed to any one asking for it.

German Church-building Board.

This body represents the Northwestern and the Central Synods. It held its last meeting in Lima, O. For want of funds it was obliged to postpone action on all applications for aid, painful as this was. Its income for the year was: From the Synod of the Northwest, $843; from the Central Synod, $616; moneys paid back by the missions, $2278. The outlay was $3054. The applications amount to $14,800, not as gifts but as loans! The Board is fifteen years old, and has done a good work.

True Alms.

That is no true alms which the hand can hold;
He gives nothing but worthless gold
  Who gives from a sense of duty:
But he who gives a slender mite,
And gives to that which is out of sight,
  That thread of All-Sustaining Beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before."

October.

Bible Reading.—"Fruits of the Spirit."

Subject for Prayer.—That we may be faithful in every good work.

Topic for Study.—Mohammedan lands.

Income for August.

Bi-synodic Board.

For missions	$503
For church-building	$100

Board of Foreign Missions.

For the general work	$1203

Pledges for "Tens."

Previously reported to Aug. 8th, 1891	116
W. M. Society, Leighton, Iowa	½
A Member, Middletown, Md	½
Missionary Society, Bellefonte, Pa	1
Mission, Seattle, Wash	1
Mrs. Sarah E. Grimes, Mechanicstown, Md	1
Total to Sept. 7th, 1891	120

A faithful brother sending a "ten" says: "I began laying by money more than a year ago, saving a little nearly every week." This means, though he does not say it plainly, that this "ten" came out of such self-denial as the Lord loves and rewards.

Faith Must Work.

Rev. James Stalker, D.D., an eminent Scotchman, forcibly says:

A Christianity which is intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded past the door, will not impress the present generation. The world will not be persuaded that the Church believes her own creed, if, teaching what she does about the blessedness of possessing Christ, and the infinite misery of losing Him, she is not exerting herself with all her might to make Him known to every creature under heaven.

A Large Classis.

The Portland-Oregon Classis is not large numerically, having only 640 members in nineteen organized congregations under twelve pastors; but geographically it is the largest in our Church, extending from Stockton, Cal., to Hamilton, Wash., a distance of 900 miles. It met this year in Seattle, Wash.

Our Presbyterian Sisters.

In 1875 the General Assembly of the Presbyterian Church recommended a central organization (now known as the Woman's Executive Committee) to be exclusively devoted to woman's work for home missions; and in 1878 this body was organized, as the organ of communication between the Board of Missions and the lower bodies (Synodical, Presbyterial and congregational Societies of women). This Executive Committee has its headquarters in the Mission Rooms in New York City, and does all its work in cooperation with the Board of Missions.

Its income has been remarkable, owing largely to the systematic distribution of missionary literature, as follows:

In 1879, $3138; 1880, $11,467; 1881, $27,793; 1882, 53 084; 1883, $68,231; 1884, $108,596; 1885, $128,523; 1886, $175,910; 1887, $191,960; 1888, $226,067; 1889, $320,640; 1890, 337,841.

Is Woman's Work a Help?

IT has been said in some quarters that woman's work, as we have it in the form of Missionary Societies, is no real help, but rather a hinderance to the general work. Feeling sure that this must be a mistake, and anxious to know what is thought of it where woman's work has for years past assumed large proportions, the editor wrote to the Board of Home Missions of the Presbyterian Church, and promptly received the following reply:

"Our women have Societies in Presbyteries and Synods as well as in congregations; the Women's Executive Committee is the central Society, to which all the rest are auxiliary, and which is a department of the Board, acting under its direction.

It would not be very easy, perhaps, to estimate exactly what effect the women's work has had upon the general income of the Board; but we believe that what they have done for the past thirteen years has not only itself resulted in marvellous growth and large results, but, instead of hindering growth in giving, has probably helped it. While the income of the women's work has very rapidly increased, the income of the Board from other sources has increased also. I believe also that the women's work has helped to educate and interest the children, from whom, in Sunday-schools and Societies, the Board is getting more and more every year."

THE CHILDREN'S PAGE.

A Good Financial System.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths' rain and shine.

One-tenth of lowing herds,
That browse on hill and plain,
One-tenth of bleating flocks,
For ten-tenths' shine and rain.

One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of loom and mine;
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth of glowing words
That glowing guineas hold;
One-tenth of written thoughts
That turn to shining gold.

One tenth! and dost Thou, Lord,
But ask this meagre loan;
When all the earth is thine,
And all we have Thine own?

—*Churchman.*

—"Our entire possessions are to be employed in the way that will best honor God."

—Mexico is 2000 miles long by 1100 miles wide, and has a coast line on the Gulf of Mexico, Carribean Sea and Pacific Ocean 5800 miles, and joins the United States by a boundary of 1800 miles.

—Our boys and girls must not think that these two pages are the only part of the MISSIONARY GUARDIAN they need to read. Much else is also for them; and if they will dip down here and there, they will find some interesting facts and bright paragraphs.

Planting Pennies.

WHEN I was a child my father gave me five bright new pennies. I was rich indeed! Mother was planting seeds in her flower-garden. I ran to her with my treasure, and followed her about among the flower beds. When she placed a few seeds in my hand, bidding me put them into the ground with the promise that some day I should reap beautiful blossoms from this planting, I was a happy child.

A few days later I was in the garden alone, thinking about the words of my mother: "The seed that you have put into the ground will give you more seeds than you can count." A sudden thought came to me: "If these little seeds will come up and give me so many more, why not plant my pennies, and have many more pennies!" The thought of thus increasing my treasure gave me courage to cover them over with the black earth. This should be my own secret. I would surprise the family some day with a whole basketful of pennies!

After many days of weary watching I was forced to confide the secret to my father, and, comforted by his kind sympathy, I was helped to bear my first bitter disappointment.

But I have since learned that there is such a thing as planting pennies—that we are all planting them in one of two ways. We plant them for OURSELVES, or we plant them for GOD.

When this penny-planting is for ourselves, we reap candy, toys, clothes, houses, lands, horses and carriages, all for our own comfort, amusement and convenience, without thought of others.

When the planting is for God, we reap Sunday-schools, churches and all the things that make us happy in a Christian home. But we do not reap them for ourselves alone, but for those who could not have had them but for our planting.

One of the wonderful things about this Gospel money-seed is that if we once plant it the seed keeps on afterward planting itself—forever!

Please remember, when you give your penny or dime or dollar to this missionary work, you are planting money-seed which will surely multiply itself in blessings for God's kingdom as long as this earth shall last.—*Home Missionary.*

Very Odd Soldiers.

BOYS, I have it on my mind to write a letter to you. I am not sure that I am willing for the girls to look over your shoulders as you read, for this message is very private and not very pleasant. Boys, I am ashamed of some of you! There! It sounds like scolding, and I am sorry, very sorry, I had to say it right out aloud in print. But, remember, I only said *some* of you. I am proud, very proud of some of you, because you are so steadfast in this mission work, so ready to put self and self's pleasure out of sight when duty is to be done.

But I want a word with that other "some" about whom I have troubled notes like this: "What shall we do to interest the boys?" "How can we make the boys remember to come to the Band meetings?" "How shall we keep the boys? The girls work well, but the boys are dropping off." Oh, boys! boys! isn't it a pity and a shame that these Band leaders have to ask such questions about you?

Now, don't frown, and say that you won't read a scolding. I do not intend to scold. I am going to tell you a story about soldiers.

Once upon a time, a great city was besieged by its enemies. The people within were starving, and when the news of the pitiful plight of the besieged city was spread abroad, every one was aroused, and the king sent an army to rescue the poor, dying people. The army was quite large and strong enough to gain a victory if all the soldiers had been in earnest. But this was not so. There were some who fought bravely and well. They were always watching the walls and towers of the city for signals. They were quick to heed and obey their commander's orders. They never thought of their own ease and pleasure while within the besieged city men were starving.

But there was another division of the army that was not so brave and earnest. They slept in their tents. They played games. They did not obey when the signal was given to march forward. They disobeyed their captain's orders, and then excused themselves by saying, "I forgot." They thought more of their own pleasure than of winning victories for the king. They could listen without blushing when their captain sighed and said, "I don't know what more I can do. I have repeated my orders again and again. I have told my men that the people are dying for the help we might take them. I have offered them handsome rewards if they would stand faithfully at their post."

But the careless soldiers only whistled and walked away, saying, "Oh, yes! It may be a very necessary little war, but it's rather dull to simply stay here and wait for marching orders. There are plenty to carry on the attack without us. We have other things to do. That other wing of the army is rather slow, and they will stick to their post until the victory is won. It will all come out right somehow. Meanwhile, we will enjoy ourselves."

"There never were such soldiers!" you say. "Such fellows would be court-martialed in less than no time."

Yes, no doubt they did deserve it, but, boys, don't you see——

But I promised not to scold.—*Children's Work for Children.*

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1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. I. NOVEMBER, 1891. No. 11.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

This and That.

The General Board for the present Synodical year, must have $14,500 to pay the missionaries. Shall we have it?

For the Hungarian work we must have $1800. Will the Church furnish these funds promptly?

For the Harbor Mission we need about $800, but during the past year got less than half that amount. Will the Church please note this fact?

There are now forty-three missions on the list of the General Board. May we not hope that these will be heartily sustained?

What can the Church do for Church Extension during the ensuing year? We need liberal donations for this work.

Will the pastors see that every member is informed of the amount he is to pay to the apportionment? If this is done there will be no shortage.

The Board has paid the first $500 on the lot for the Lincoln mission. Let the Church now help in the erection of the chapel.

We need from the Pittsburgh and Ohio Synods an average of .37½ per member for missions for the ensuing year. Is that not a small amount?

Have you, dear reader, paid to the 1000 5's fund? If not, why not?

Over 600 shares were paid on the 1000 5's fund during the past year. Shall the 1000 shares be taken by the time the two years are up?

To strengthen the Church in every department of her work we must enlarge her missionary operations.

The Board needs several men for the home field. Who will offer himself as a missionary?

More men are needed. From whence shall they come? From our Christian homes, where boys are dedicated to the Lord.

Which Name?

THE general editor of the MISSIONARY GUARDIAN in the September number rather insists that the word or term "Church Extension" shall be given up, and the term "Church building" used instead, when speaking of funds and work looking to the spread of the Church. At first we were impressed with the fitness of the term and several years ago already began using the term "Church-building."

Lately, however, we have come to doubt whether this latter term is not somewhat objectionable also, as it is liable to be misunderstood. While the term "Church extension" is too broad and includes in its meaning too much, the term "Church-building" seems too narrow, having reference solely to the erection of chapels and churches. There are several reasons why we can not quite fall in with the new term.

(1) Having examined the charter of the General Board we find that the term "Church Extension" is used in that instrument, and funds given to this Board for this purpose must be known as "Church Extension Funds."

(2) Collecting funds for a certain lot to be purchased, we spoke of their "Church-building" funds. We saw at once that we were misunderstood, and had to explain that funds for the purchase of a lot came under the head of "Church-building." But one fine old gentleman could not see the point. He thought that things should be called by their right names. We had to get out of it by saying that there is not much in a name, after all. But this only shows how hard it is to make these interests plain to the people.

But why not call these interests *missions* and be done with it? Why not make one apportionment to cover all these departments of the mission work and then let the Boards divide the funds as to them seems necessary and best? That would make an end of these different confusing terms.

A New Enterprise.

While in the Warren, Ohio, mission we saw for the first time the *Woman's Journal*, put forth by the ladies of our Church. We suppose that a copy was sent to us at Lisbon, Iowa, but we were not there to receive it. We therefore hasten to give our unqualified endorsement to this new publication. We heard months ago that the women of the Church were contemplating the starting of a missionary magazine in which to advocate woman's work in the great missionary movements of the age. We then doubted the wisdom of such a movement; but this turns out to be a magazine of quite a different character. Being general in its make up, we believe it will prove to be just what the women of our Church need. We hope it will strongly insist upon the need of woman realizing her true sphere in the Church, and especially in the way of awakening greater missionary activity among our churches in general. This magazine will reach many who cannot be induced to take one or the other of our more costly church papers. Woman has her peculiar sphere, and we feel sure that this new publication will only advocate that she shall fully meet the requirements of that sphere.

A Little Pepper.

At the meeting of the Pittsburgh Synod we heard a letter read from the Woman's Synodical Society in which the charge is made that the ministers and others of the Synod do not look upon the work of the women with the favor it deserves. The letter was decidedly peppery and gave evidence of the fact that the sisters can speak their minds boldly when it becomes necessary. We know nothing as to the merits of this case; but we are sure that the women felt aggrieved for what they deemed a lack of sympathy on the part of the ministers in their work.

We are always sorry to hear of any misunderstanding of this kind. We are, in our Church, in that period of our history when we are to adjust ourselves to the new order of things.

Woman is to take her place to accomplish the work designed for her. Her mission in the future will not be quite the same as in the past. God seems to give her a work to-day of which she did not dream in ages past. Some of us can hardly reconcile ourselves to the new order of things, but we must. There is no use for us to run our heads against a stone wall, for the wall will surely have the advantage over us. But we should stand ready to direct these new activities into proper channels. To do this we must expect a little friction now and then. These different activities will come in conflict here and there, but let us be calm. Let us try and see in what part of His vineyard the Master designs us to labor and then go to work with a will. There is plenty of work for all to do. And there is plenty of room for all to work. Let us put all the pepper into the work we possibly can. Our work needs a little more seasoning, perhaps, than it had heretofore; but let the pepper be in the work rather than in any strictures we may make upon each other.

Pittsburgh Synod Items.

THIS Synod last year promised to raise the sum of $150 for the Hungarian work, but in fact raised $177.

The Committee on Missions recommended that for the ensuing year an appeal be sent out by Synod's Board in behalf of the Hungarian work, as was done last year. It is believed that in this way a larger sum will be realized than by the apportionment plan, and that the money will be ready for use in a much shorter time.

The Synod apportioned the sum of $4500 on the Classes, as requested by the Board. Last year there was quite a deficiency. May we not hope that for the year to come the full amount will be raised? The missions within this Synod require $3800 and over, while additional missions should be founded.

The Synod could not see its way clear to apportion ten cents per member for Church Extension, but instead voted to give $500 for that purpose during the coming year. We are sorry that it could not be made ten cents per member, as the funds are much needed.

The Synod heartily commended the MISSIONARY GUARDIAN to the Classes, with the request that steps be taken to greatly increase its circulation.

The Synod's Committee on Missions heartily commended the cause of missions to the liberality of the Church, with the hope that the missionary work within the Synod might be greatly extended. There is need of this, as the Synod is largely missionary ground for our Church.

The Hungarian Mission movement was thoroughly discussed, and a good deal of enthusiasm was awakened on this point. It is hoped that there will be a liberal and early response to the circular which will be sent out to the authorities of this Synod in aid of the Hungarian cause.

On Saturday evening the Synod held a missionary meeting, when the home work was discussed. The discussion was quite enthusiastic and spirited. It was a kind of double arrangement. First came the Orphan Home. For this nearly $23 were given. Then came the home mission discussion, when a second collection of $29.30 was held. Pretty good that for second place.

The Pittsburgh Synod has a live Missionary Board. While the missions are under the General Synod's

Board, this Synodical Board stands as an advisor, telling the General Board where it is deemed best to establish new missions. That is just as it should be. Those immediately on the ground should always have a better knowledge of what is needed than those far away.

This Synod, through its Committee on Missions, defined the relation of the Women's Missionary Societies to be the same as that of the Sunday-school, Mite and other Societies, and requests these Societies, after the apportionments are paid, to send the additional funds they may have to the treasurer of the Synodical Woman's Missionary Society, and designate the particular object for which the funds are contributed.

The meeting of the Synod was a pleasant one. There was not a little missionary enthusiasm. Brother Moore's address stirred up the brethren to more liberality, and we believe that much good will come from this meeting of the Synod.

Liberal Giving.

THIS is pre-eminently the age of liberal giving. No age going before knew such a willingness on the part of men of wealth to give of their plenty to help along the great movements looking toward the amelioration of the condition of humanity. Never before were hospitals, asylums and institutions of learning so munificently endowed as now. Institutions for scientific investigation have poured out upon them most lavishly the funds necessary to do the work for which they were founded. The reason for this may doubtless be found in the fact that no former age saw such an accumulation of wealth as the present one. Nor is it true that the wealth of the land is centering largely in the hands of the few,—the assertion of the ranting politician to the contrary notwithstanding. Statistics declare that the masses are the holders of wealth to-day to a greater extent than ever before.

But we must here notice what some are ready to deny, that very largely is it true that the endowment of hospitals, asylums and institutions of learning comes from men of wealth. This class of persons is roundly abused in our day because of its avaricious grasping of wealth on all sides. While this class may deserve censure, it should still be credited with the good it does.

The assertion is made also by those who ought to know whereof they speak, that the percentage of benevolence among the masses has not increased with the increase of wealth among the masses. We are not prepared to say whether this is correct or not.

Again: Much of the money contributed for charitable institutions comes from men of wealth outside of the Church. They give, not for the glory of God particularly, but for humanity's sake.

While the above is true, it will be noticed also that not many large donations come from the outside world to endow church institutions. There are some exceptions to this rule, of course; but they are not many.

For the work of the Church, especially, little help comes from beyond her own borders. For the cause of missions this holds true to a remarkable degree. There are those who, while they are not Christians and will not have anything to do with the Church as such, are still anxious that a high state of civilization may come to prevail among all the nations of the earth. It would seem that such

persons should be willing to help spread Christianity, which is the most effective civilizing power, and indeed the only truly civilizing power known among men. But they will not give for this object. Prejudice seems to prevent it.

It remains, then, for us to notice that the Church, to carry on her work, must look to her own children. To extend her borders she must look to the mass of her membership. From rich and poor must come the mites which, when flowing together in a mighty stream, will carry the Gospel to the ends of the earth. The world knows not what it needs; but those who have the love of God dwelling in them know the only power that can save the nations. To them is committed the blessed work of spreading the Gospel of salvation.

Why is it?

WHY is it that there is such a shrinkage in the giving of the Church at this time for the mission work? The complaint comes from all our Boards. It seems as if the Church were standing still awhile and looking on to see how the Boards will get along without funds. This makes a lull in the work. The Boards are afraid to take any steps forward for fear that they will not be supported by the Church. Just why there should be this lull is hard to say. Perhaps because many of the pastors only lately returned from their vacations and have not yet fully gotten to work. At least we have faith to believe that all will finally come right. But we suffer some serious ills, and it seems to us we can, in a measure, suggest a

Remedy.

The remedy for much of this, we believe, would be for every Classis to demand that before anything else is paid, the assessments must be met. Some charges have the reputation of doing liberal things for special objects, while little attention is given by these same charges to the apportionments. It may seem hard, but the time is near at hand when agents of every kind must be kept out of our charges until the apportionments are met. Some one will say, How wrong to prevent people from giving to objects to which they are anxious to contribute! Not at all. We mean nothing of the kind. If any one wishes to give to any special object, there are ways by which he can do so. But this thing of giving to a number of special objects and neglecting the apportionments, is simply to demoralize everything. When the apportionments are paid, then there will be an opportunity to give largely to other objects. But let us in all conscience for once get down to some system of business. Let us have fewer resolutions and more honest business; then the Boards can help those who are in need, so that they will not need to solicit throughout the Church.

Among the Missions.

OUR vacation over, we set out to visit some of the missions under the care of the Board. We made these visits between times as it were, on our way from place to place to attend to the work of the Board. The first field we entered was the

Warren Mission. This mission is situated in the extreme eastern portion of Ohio, in Trumbull county. Rev. W. H. Shults has been pastor here for more than two years. When he entered the field it was very much weakened and the membership was much discouraged. By diligent work unity and harmony were restored and the

people took new courage. To-day it is in very good working order and the pastor is beloved by all. It consists of three congregations some distance apart, which makes the field a laborious one. We received while among these people $35 for special work. This was freely given. This mission pays up all the apportionments promptly, for which it should be commended.

North Akron. This mission was opened on Oct. 1st, 1890. A lot had been donated a short time prior to that date. A chapel was erected late in the fall of 1890. We had never seen the chapel as yet, and were anxious to meet the pastor and see the improvements that had been made. We were met at the depot by our cousin, Ed. Fouse, and taken out on the hill to his home. Here we met pastor Wettach. We saw the chapel. It certainly is a very pleasant home for this people. The size is 45 by 45, making quite a good sized auditorium, but it is already too small for the rapidly growing Sunday-school. The membership numbers 156. This mission certainly had an unusual growth.

Barberton. We did not visit this mission on this tour, as we were there a short time before. Dr. Goss met us at Akron to consult about the mission, which is soon to be put into full working order. The people at this point have purchased a lot for $1050, so as to be ready for the building of a chapel as soon as a pastor is on the ground. Barberton is a new town five miles from Akron. It has already the following manufactories: straw board works, sewer pipe works, Sterling boiler works, aluminum works, Creedmore cartridge works and decorative tile works. Aside from these a number of other works are in prospect. With all these works in operation and others coming, the town would seem destined to grow rapidly. It is well, therefore, that this mission should be established at once, and thoroughly established too.

Sharpsville, Pa. This mission is situated northeast of Youngstown, some twelve miles west of Greenville. It consists of two congregations, one in the town of Sharpsville and one seven miles in the country. Sharpsville has a population of nearly 3500. The mission came under the General Board Jan. 1st, '91. It has had supplies since that date. Mr. U. O. H. Kershner, a theological student of senior class at Lancaster had charge from June to October 1. Under his active ministry the mission has grown rapidly. Sixty-eight members were added in that time, while the Sunday-school grew from 30 to 135. Arrangements were made for supply during the winter, when in May next Bro. Kershner will take charge permanently. We spent a day and night in this mission and found a very interesting people. We predict that this mission will be self-sustaining in a comparatively short time.

Cleveland. We stopped a day to visit this mission when going to Levittsburg. We then returned again when the chapel was dedicated on the evening of Sept. 29. We were anxious to enjoy the occasion with the people of the mission, while we were especially anxious to hear Dr. Dowling, whose reputation as a speaker is becoming every day more extended. He made the dedicatory address and did it in a masterly way. The chapel is entirely finished except some little work yet to be done in the basement. It is built of stone and is substantial in every respect. The interior is neat and comfortable and will be sufficient for the accommodation of the congregation for some time to come. But there

is no need of giving a description here, as this has been fully done in the church papers long ago. The Church may well be satisfied with the liberal donations given to the building of this chapel, as in years to come all the funds expended will be paid back with good interest. We hope that now as this good people have a fine chapel their growth may be rapid.

Income for September, 1891.

For Missions proper	$1530 77
For Church Extension	274 00
For the Harbor Mission	115 18
For Hungarian Missions	141 40

It will be seen that there is a slight improvement in the receipts for the Harbor and Hungarian work. There should be a liberal response for the Hungarian work, while the Synods should promptly pay what has been apportioned upon them for the Harbor Mission.

The 1000 Fives Pledges.

Previously acknowledged	777
Tuscarawas Charge, J. N. Neff	3
Ladies' Auxiliary Trinity Church, Dayton, O.	1
Ladies' Social, Swanton, Ohio	1
Curlsville, Pa., Mission, Rev. D. B. Lady	2
Greenville, Pa., Cong., Rev. Keifer	1
Fairview, Kan., Mission	1
Trinity Mission, Wilkinsburg, Pa	1
Warren, O., Mission, Rev. W. H. Shults	7
Henry Miller, Hilltown, Pa	4
Springfield Charge, Rev. B. H. Roth	6
St. Matthew's S. School, Phila. Classis	3
Zion's Church, Hagerstown, Md	1
West Susquehanna Classis	1
Braddock, Pa., Mission, Rev. S. C. Long	1
Total	810

This fund is gradually growing. It has been a great help to the Board. More of these funds will be needed. Let us hope that from all over the Church will speedily come pledges to this fund, which is used for missions direct or church extension as most needed.

Too Much!

REV. W. R. STEARLY.

"I AM afraid we are trying to do too much," said a clergyman, speaking of the intense missionary activity that during recent years has characterized our Church. He meant that by and by in the course of establishing new missions in our cities the time would come when the Church either would not or could not support the work. Look at some quickly gathered facts:

1. We are the richest nation in the world, having in our possession about $65,000,000,000, exclusive of all public property, and $3,093,000,000 invested and owned abroad with a rate of increase which will enable us more than to double our national wealth every thirty years! The wealth of the United States now exceeds the total wealth of the whole world at any time previous to the middle of the 18th century; and if our present prosperity continues, at the close of the next century we will have accumulated not less than $700,000,000,000!

2. According to the estimates of French and German statisticians, 2,250,000 men have perished in the wars of the last thirty years, while the money cost has been $13,000,000,000. The Crimean war cost $2,000,000,000; the war of the Rebellion $5,100,000,000 to the North and half as much more to the South. Not one-tenth as much has been given during the century to Christianize the Zulus as was paid to conquer them in the single campaign of 1879. The expedition of Commodore Wilkes to the Pacific called for as great an outlay as the evangelization of the Hawaiian Islands from 1819 until to-day.

3. The expenditures to gratify "the lusts of the flesh." The annual beer product of the world is 17,700,000,000

quarts, of which the United States produces 3,200,000,000 quarts. This at five cents per quart means an annual expenditure of $160,000,000. At a recent horse race held in the vicinity of New York City the "bookmakers" received the snug sum of $180,000.

The Protestant churches of the United States contribute annually $12,000,000 for foreign missions and, according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for their theatrical entertainment"—seventeen dollars to support the theatre, one dollar to send the Gospel to the world.

Now look at some other facts:

1. It is a fact that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." It is a fact that for us men and our salvation the Lord Jesus Christ came forth from the bosom of the Father, humbled Himself, took upon Him the form of a servant, being made in the likeness of sinful man. It is a fact that He gave His life for us, that He suffered and died for us.

2. It is a fact that each Christian has given himself wholly to the Lord. Every Christian acknowledges (at least in theory) God's ownership of himself and his all. Most Christians take for truth 1 Cor. 6: 19 and 20, "Ye are not your own; for ye were bought with a price." And when the Scriptures speak of God's ownership in us they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of His own. It means that since our possessions are His property, they should be used in His service—not a fraction of them, but the whole. When the lord returned from the far country, to reckon with his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest —"mine own with usury." Every dollar that belongs to God must serve Him.

3. It is a fact that the great law of evangelical growth is "Give and it shall be given unto you." The Christian who gives not, grows not. The maxim of Dr. Hitchcock, "The Church that has no missionaries will soon have no ministers," and that of Dr. A. J. Gordon, "The Church that has not a missionary church will ere long become a missing Church," are both true. That Church prospers in its work which prosecutes its work.

4. It is a fact that our Church of more than 200,000 members gives less than $100,000 annually for missionary work for the spread of the Master's kingdom.

Now some questions:

1. Can a man refuse to give the Lord His own money and still be a Christian?

2. Can the Spirit of Christ dwell in the heart of a stingy man?

3. Can those who refuse to support the Gospel be saved?

4. Are we as a Church giving too much?

—Repeatedly has the effort been made (was it in the name of the Lord?) to draw our missionaries from their places to stronger churches. Sometimes the temptation came from another denomination, but quite as often from some charge in our own Church; but to the credit of our men, be it said, they have almost invariably refused the call.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

Annual Meeting of the Board.

THE annual meeting of the Board was held in St. Paul's Reformed Church, Lancaster, Pa., beginning Monday, September 21, 1891, at 2 P.M., and adjourning Tuesday, the 22d, at 5.30 P.M. The following members were present: Rev. J. O. Miller, D.D., York, Pa., President; Rev. E. N. Kremer, Harrisburg, Pa., Secretary; Elder W. H. Seibert, Harrisburg, Pa., Treasurer; T. J. Barkley, Gettysburg, Pa.; Rev. C. S. Gerhard, D.D., Reading, Pa.; Rev. Prof. J. C. Bowman, Lancaster, Pa.; Rev. C. Clever, D.D., Baltimore, Md.; Rev. Lewis Reiter, Roanoke, Va.; Elder J. J. Nissley, Hummelstown, Pa.; Rev. S. G. Wagner, D.D., Allentown, Pa.; Rev. T. J. Hacker, Allentown, Pa.; Rev. E. R. Eschbach, D.D., Frederick, Md.; Rev. W. R. H. Deatrich, Newport, Pa.; and the Superintendent, Rev. A. C. Whitmer, Lancaster, Pa.

Personnel.

The members of the Board are mostly veterans in the cause of missions. As will be seen from the above list, there is a fair sprinkling of "D.D.'s" in it, enough to give dignity to the body and to insure a calm and thorough consideration of the subjects claiming attention. No other body in the Church has a more intelligent grasp upon the great work of missions. From the long experience of nearly all of them, they are able to judge fairly in regard to the work in its different departments. They know the Church, her needs, what she is doing and what she ought to do. They are men of faith; and whatever may come in the future, the work of this Board will constitute one of the bright periods in her history.

Business.

The meeting was opened with devotional services. The minutes of the Board and of the Executive Council were read. The treasurer presented his report, and it was referred to an auditing committee, consisting of Elder J. J. Nissley and Rev. T. J. Hacker. This committee, at the proper time, reported that they found it correct. The report showed a healthy condition of the finances compared with that of former years. Over $16,000 were paid into the treasury. The Board was able to pay the salaries of the missionaries each quarter, for which all are truly thankful.

The annual report was read by the Superintendent. It contains many important facts relating to the missions under the care of the Board. It is heartily commended to the whole Church, and especially to the two Synods which are directly interested. It deserves a more than superficial consideration.

The roll of the missions was taken up. The usual lights and shadows were presented in the reports of the missionaries. Light and darkness are closely joined in the work of Christ's Church. None realize this so fully as the faithful missionary in his labor of love and self-denial.

Several missions became self-supporting during the year. Their earnestness and devotion were heartily commended by the Board. Others have made good progress, and will ere long ask to be dropped from the roll. Both material and spiritual advancement were reported from most of the missions. Thus the work goes on to the glory of God and the salvation of men. A larger number than ever before asked for a reduction in their appropriations. This is the best evidence of growth, and is the certain assurance

that the members realize the high vocation wherewith they are called. The desire to relieve the Board and the Church of the necessity to render aid is most commendable. The Lord always helps to bear the added burden.

New Missions.

Three new missions were enrolled. Each is full of promise. They are Royersford, Pa., Rev. Ernest Clapp, missionary; Tower City, Pa., Rev. L. D. Steckel, missionary; and Trinity Memorial church, Allentown, Pa., the pastor to be appointed.

Rev. Lewis Reiter was continued as missionary in the Valley of Virginia. His main work will be at Roanoke; and Basic City and Buena Vista will have the benefit of his supervision and such services as he may be able to give them. This important field deserves the earnest attention of the Church. New elements are constantly entering into the constitution of the population. Enterprises of various kinds are being permanently established. Church accommodations are needed. The opening for the Reformed Church is good. A church at Roanoke must soon be built, if the work is to take form and result in the establishment of one or more congregations. Let the congregations respond liberally to the calls of the missionary for money with which to purchase a lot, in order that the work of building a church may not be much longer delayed. The Superintendent was instructed to visit Roanoke at an early day, and assist in the selection of a suitable lot on which to build.

A Shadow.

It came from Sioux City, Iowa. The affairs of this mission have not prospered. The Board has several thousand dollars of trust funds in the property, and by deed owns it. Superintendent Shuey was instructed to offer the property for sale, and to report the bids to the Executive Council, in order that the trust funds may be withdrawn from it and invested in some other way.

Request from Baltimore.

The Reformed pastors in Baltimore asked the Board to send a missionary into the northeastern part of the city, an important and growing section. The request was referred to the favorable consideration of the Executive Committee, and the Superintendent was authorized to visit the field for examination and fuller information.

A great work has been accomplished in Baltimore in the last ten years. The field continues to widen. There is room for more than one more congregation. Great credit is due to the enterprising pastors of this city. Let the waste places be occupied.

Good Tidings.

Among the other good things, they came in the form of two announcements made to the Board. There was that in them that gladdened the heart of every member. The first informed the Board that Mrs. Anna Keely, of Spring City, Pa., had given a Church-building Fund of $500, in loving memory of her husband, Joseph Keely. The second conveyed the information that Mrs. Imilda Laucks, of York, Pa., had given $666, to be known as the William H. Wilt Church-building Fund, in memory of her father.

In addition to these during the year a Church-building Fund was received from Elder John L. Riegel, to be known as the Riegelsville Church-building Fund; another from Miss Anna M. Knecht, of Freemansburg, Pa., in loving memory of her mother; and another from the Women's Missionary Society of Philadelphia Classis.

The Board entered upon its record a fitting acknowledgment of these gifts. The generous liberality of the donors has passed into history. Their money will continue to confer blessings upon men. Their names may be forgotten, but these gifts will perpetuate their memory in the history of Christ's Church.

Too much importance cannot be attached to these Church-building Funds. They are the strong arm of missionary work. Very often the one great thing in the way of the success of a mission is the want of a church or chapel. The people have not the means at hand to build. These Funds, loaned to such struggling interests, often open the way out of seemingly insurmountable difficulties. They come as a strong help to aid in securing a church home.

Are there not many more in the Church who might, with great benefit to themselves, follow the example of the generous-hearted friends who in five years have given sixteen of these Funds to the Board? There is a chance here to erect a monument more lasting than the hard granite or the bronze and marble which so often speak of little else than a life spent in the gratification of selfish desires.

Unification.

At the first session of the Board, Rev. J. S. Stahr, D.D., chairman of a committee appointed by the Eastern Synod last year "to aid in hastening the unification of our home mission work," appeared and read an outline of the report to be submitted to the Synod at its approaching annual meeting. He asked for a conference with the Board in order that modifications might be made should any be deemed necessary. A lengthy discussion followed. The difficulties that stand in the way of unification were freely presented. It is hoped that the worthy chairman gained some light on the important subject given to the committee. His report will have a telling effect upon our home missionary work.

For the benefit of our readers it is necessary to state that several years ago, at the meeting of General Synod in Baltimore, a movement was inaugurated looking to the bringing of the entire missionary work of the Church under the management and control of General Synod's Board. At subsequent meetings the subject was repeated, and the District Synods were instructed to place their missions under the care of General Synod's Board as soon as practicable. At the meeting at Lebanon, Pa., Synod instructed its Board to prepare a plan of unification, and submit it to the several Synods for their consideration and action. The Board prepared and sent down a well-considered plan, which, it claimed, if adopted, would speedily bring the entire work of home missions under the control of one Board. The Eastern Synod and the Potomac Synod as well as all the German Synods failed to adopt the plan. There were difficulties in the way. The Bi-synodic Board had large investments of funds bequeathed to it. Would not a transfer violate the intention of the donors? The German Synods think they can prosecute missionary work among the Germans more successfully in their own way. The work, it is claimed by some, would suffer great injury if General Synod's request should be complied with. A portion at least of the work already done would be practically undone. Instead of raising the work to a higher plane of efficiency it would engender strife and indifference.

With the difference of opinion we do not wish to deal at this time; but

one thing is needful, and all ought to feel it, namely, the necessity of thorough, harmonious organization of the whole Church in the cause of missions. Much has been done; more would have been done had there been thorough organization. Until the whole Church is organized and united, our work must, of necessity, fall far short of what it ought to be. When the whole Church shall be aroused to the supreme demand of the age, the questions relating to methods and organization of Boards will fall into the back-ground. We need more missionary preaching, more Missionary Societies in harmony with the spirit of the Church, greater consecration of persons and property to the service of the Lord; and mutual confidence is needed perhaps more than anything else. The Church is not yet out of the mire of partisanship and sectionalism. Until that day comes the question as to whether there should be unification of our missionary work will likely remain unsettled.

Give Heed.

A STORY is told of one of the "fighting Carters" of Virginia, who in 1771 was a member of the House of Burgesses, when a fearful storm burst over the building.

The sudden darkness and terrible thunder appalled the delegates who rushed to the door, many crying out, "the day of judgment has come."

"Put the question, Mr. Speaker," shouted the stern voice of John Carter. "Call the ayes and noes. If the last day has come, let the Judge find us attending to our business."

The grim old burgess understood what so many of us never learn, that our every-day work is a religious duty.

We are apt to think that our church-going, Bible-reading and prayers are our only service to God, and that our daily work—whether it be drawing out briefs, shoeing horses or washing dishes—necessarily belongs to the world and the world's life.

Some of the old Jews had a clearer idea of the truth. The "artisans in brass" and "the carvers of cedar" felt that they were doing a task set them by God, as truly as were the prophets when they spake by inspiration.

A young girl who had lately become a member of the church exclaimed: "There is one command in the Bible which I cannot obey—'Pray without ceasing'; I cannot spend my days idly in prayer; I have my work to do."

Her work was that of a shop-girl in a large establishment. If she had gone to it in the spirit of a child who has a task to do for a loving Father whose eye is upon her, she would have known that every word and act of the day, even its weariness and pain, were silent appeals for that Father's help and approval. In the highest sense it is true, *Laborare est orare.*

When the Saviour of mankind was revealed to the world it is significant that He came not first to kings or prophets, or even to holy men praying for His appearing, but to shepherds watching their flocks, doing their work by night as well as by day.

Western German Missions.

The German Board of the West represents the Central Synod and the Synod of the Northwest. It has twenty-seven missions under its care. Its yearly income is now nearly $6,000 from about 18,000 members. That is a good showing.

The Central Synod discussed the question of placing its missions under General Synod's Board, but final action was not taken.

The Woman's Journal.

This is the name of a magazine just started under the editorial management of Mrs. Mary E. Whitmore, who will give it all needful time and care.

The magazine is to be twenty-four pages, makes a neat appearance, and is filled with useful matter for the hearts and minds of our women. It is not merely, indeed not primarily, a missionary periodical, but has a wider range, being intended to meet the wants and to awaken the activities of the women of our Church in all the work they may do. As such, we welcome this our first publication intended exclusively for women.

Why the Offerings are Small.

A writer in the *Messenger* on "Systematic Giving" has made the interesting discovery that there are strong charges whose contributions to all benevolent objects do not amount to ten cents per member in a year. He has discovered this fact in the reports of Synods and Classes. It is an interesting statement and may surprise some, but we know that it is true—have known it for a long time.

It is true that a large portion of the Church does very little in the way of contributions. The offerings are fully as small as they are represented by the writer referred to—so small that the people themselves, were they fully instructed in their duty as members of the Church would be ashamed of them. They are Christian people; they love the Church and think they are doing their whole duty, but they seem to be in gross darkness as to the demands of the age upon every disciple of Christ. It is not necessary to inquire into the cause; it is enough to know that it is so.

What is the remedy? It is evident that a request for offerings to the cause of missions two, three or four times a year, does not bring the desired result. The people need to know the wants of the Church, and what is expected of every one—the demands of the age, and how each one is expected to do his part, before a full response can be given. They should be induced to take and read the publications of the Church which give special information on the subject of missions. We need liberal and intelligent giving.

Above all, indeed, a necessary condition of liberal and intelligent giving is organization. Every congregation, and Classis and Synod should be organized for missionary work. There can be no full measure of success until that is done, until the whole Church is banded together in the determination to do all she can for the glory of God and the salvation of men. Until that is done there can be no grand victory for the Church, in the great battle between righteousness and sin.

It is high time that the traditional way of giving, which so often amounts to no giving, be abandoned. The old ruts have been worn so deep and smooth that it is useless to talk of doing efficient work in them. Women's Societies in congregations, Classes and Synods are an advance upon the old ways, but they constitute only a part of the forces that should be engaged. Some call them innovations. They do bring in a new order of things; but they should include more, even the entire membership of the Church.

Let there be in every congregation a Society that shall include all. When

the German and English-speaking congregations, when the weak and the strong, when male and female are banded together, the work will go forward with energy and success, and the questions relating to the unification of our missionary work will be solved.

A Plea for Missions.

Proclaim the Gospel in every land,
Oh Church of Christ; 'tis the Lord's command.
Arise and shine; for His grace so free
Hath shone with a wondrous light on thee.
Reflect its beams to the sunless shores,
For many a child of the night implores.
The beckoning islands plead from far;
And loud is the Macedonian call
From continents dark, where the Morning Star
Is struggling forth through the midnight pall.

Alas! how few are the hearts and hands
That haste to the help of the groaning lands;
Shall the millions sink to a hopeless grave,
Whom our hearts should pity, our hands should save?
Shall the harvest waste while we still withhold
The hire of the reapers—that cankering gold?
Nay, lest the Lord of the harvest frown
Let our willing tithes to His storehouse flow;
And so shall the showers of heaven come down
On our gladdening souls as we *give* and *go*.

The work is great and the need is sore;
Shall we idly stand at the open door?
The time is ripe and the hour is come,
Help! help! for the perishing heathendom!
Be a loving heart and a generous hand
Our prompt response to the Lord's command.
"Thy kingdom come" our prayer then be,
Till the world be conquered, O Christ, to Thee.

—"The Master hath need of thee," is the call not only from foreign shores and lands of pagan darkness, but it comes also from the western fields, as of helpless infancy appealing to motherhood.—*The Mission Field.*

—THE Rev. James Sadler, writing from Amoy, mentions that men and women never eat together in China. The meal is formally arranged, and then eaten by the man when it is hot and fresh. The women retire and wait till he has finished before they can eat.

—A missionary minister is the right kind of a pastor. He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle. The sleepy church has to be stirred up to infinitely greater interest in missionary work. The conversion of the heathen must become the work of the Church, and not merely of a small branch of it.—*A. M. Mackay, of Uganda.*

The Hungarian Tyndale.

A heart-stirring festival was held at Gonoz on the fourteenth of September, 1890, when a statue of bronze was unveiled, representing the Hungarian Tyndale, Carolus Kavolyi, once the Reformed minister at Gonoz, and who in 1590 was the first to translate the whole Bible into Hungarian, a version which is still in use, and serves as our *textus receptus.* The third centennial celebration gathered together about three hundred Reformed ministers, and one hundred Lutherans, and many distinguished elders from both communions, because this translation of the Hungarian Bible is accepted by both Churches. The monument cost 8,000 florins, collected by voluntary subscription. The services were held in the open air and within the old church, and were attended by crowds. The Word of God still holds its power in the hearts of our people.—*Rev. Prof. Balogh, of Debrezin.*

A Word with the Missionaries.

THIS is only for you, dear men at the front, and all about your yearly report just sent in.

The form was new and much larger than the old, as well as more satisfactory in its questions. Some of the questions were new, and I hope satis-

factory to all. The request to bring the report before the Consistory for approval was an important addition, not only due to the Consistory but also a safeguard to the missionary, making the officers responsible for every statement. This was its intention.

Strange to say, only sixteen reports came to hand in time, although the face of the report plainly gives August 15th as the date when it should be in the hands of the Superintendent. The delay in many cases was hardly excusable, and gave me much trouble. Worse than all, some of you left this or that question either unanswered or quite indefinite, although requested to answer every question carefully; and so the Superintendent had to write to you, and you in turn had to write to him. In matters of business nothing must be taken for granted.

And the Board wants correct figures for its own missionary year, *i. e.* from August 15th back one year. I am sorry to say some saved themselves trouble by giving the statistics which they used in May at the meeting of the Classis. Do not so, brethren.

Some of your figures were not well made, and it was needlessly hard to make the record. This should not have been so. Make plain figures.

I am not scolding, understand, but merely making some statements that may be of use to you in 1892.

A. C. W.

That Balance.

You must not be misled by the statement in the treasurer's report that on Sept. 21st, 1891, he had on hand a balance of $2626. That does not mean that so much is left toward next year's work. If only it were this! It means that so much is on hand toward paying the missionaries for July, August and September; and it means also that as we need about $4000 to pay the orders for this quarter, there is a lack of $1400 to pay in full to October 1st, 1891.

Figures do not lie, but they may be greatly misunderstood. They are an interesting study, but the student needs a teacher.

How many do you Want?

As the Board will again publish the Annual Report for free distribution, we ask our pastors and others to order as many copies as they can wisely use in a careful and general distribution, but *please send in the order at once*, that the Superintendent may know how many to have printed.

We want our people to know where their money is going and how the work is prospering.

—The blanks for quarterly reports have been sent to all the missionaries, and we hope they will not be lost (or so carefully put away that they cannot be found), but sent in promptly as requested on the face of the report. A new form has been prepared, larger and more complete than the old one, but the value of the report will depend largely on the care and judgment of the missionary.

Pledges for "Tens."

Previously reported to Sept. 7, 1891 . . .	120
Hon. A. Herr Smith, Lancaster, Pa . . .	½
Mite Society, Timberville, Va	1

Two years ago the Board asked our people for one thousand ten-dollar subscriptions as a special offering for the work; and one year ago the effort to raise this amount was ordered continued. Circulars were sent out and the Church papers were used, and much private correspondence also, to awaken interest and secure pledges; but only 427½ "tens" were sent in

the first year, and 125 this last. Certainly this was worth doing, and our treasury was greatly helped by the extra $5000 and more that came in; but for the present the effort will not be continued, at least in this form. Likely some pledges will yet be sent in, but the public effort will cease.

Lay your Plans.

This is the first month of the new missionary year, and we beg you to make a good, strong, earnest beginning. Let every mission look forward to a large reduction of the appropriation in 1892, with wise plans to this end; indeed, wherever it is possible, let self-support be the aim. With new calls on hand, the Board must by just reductions make it possible to answer them. Prepare for this from the beginning, and much can be done.

—"Go ye into all the world and preach the Gospel to every creature." Whoever loves the Lord with all his heart, mind, soul and strength will do all he can to obey this world-wide missionary commandment.

—The missionary cause demands among other things that special efforts shall be put forth to induce promising young men to devote themselves to the ministry of the Gospel. No doubt the Lord is calling many today who are holding back on account of worldly considerations. The harvest is ripe, but the laborers are few. Let the churches pray the Lord to send la orers into the harvest. Such prayers will be answered in the consecration of young lives and talents to the work of sacrifice and love.

—Christian parents who have sons of ordinary or extraordinary talents should not only train them up in the nurture and admonition of the Lord, but also in the thought that the Lord may have a very special claim upon them, and that He wants them to glorify Him in the preaching of the Gospel.

—Pastors of churches can do a special work for the cause of missions by keeping a watchful eye upon the young men of their congregations, and presenting, in a proper way, the claims of the Church upon them. If this were more fully attended to, many a young man who shrinks from an acknowledgment of his desires might be led to make a full surrender to the service of Christ and His Church.

—Every mission established in faith and love is a standing protest against the secularizing tendencies of the times. Every man who enters the ministry determining to be all things unto all men that he may win some unto Christ, stands for righteousness, purity and love in the community where he labors.

—Good news from the Seminary at Lancaster. Sixty candidates for the ministry on the roll—a greater number than ever before in the history of this school of the prophets. This looks as if there might soon be a respectable net gain to the ranks of our ministry. We thank the Lord who has put it into the hearts of so many young men to devote their lives and talents to the ministry of reconciliation. How many of them will turn their attention to the great missionary field of the Church?

—We notice also with great pleasure that Heidelberg University, our *Alma Mater* when it was yet simply Heidelberg College, had a large accession of students. We hope that in the number there may be many who will assume the obligations of the Gospel ministry and in due time be found in the work of building up the kingdom of Christ.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

How can we Cultivate an Intelligent Interest in Missions?

GOD'S command is, "These things shall be in thine heart, and thou shalt teach them diligently unto thy children." That last clause, "teach them diligently unto thy children," is the answer to the query in a nutshell. To breathe the missionary atmosphere in the home is unconsciously to develop the spirit of missions. It is said of the Moravian Church that one out of every fifty of its membership goes to the mission field, and that the membership of their mission churches is nearly three times as great as the membership at home. What accounts for a condition so unusual? In a Moravian family every child is taught that it is a part of Christian life to work for the Lord, that it is only a matter of course that labor for Christ shall be among the most degraded and destitute of the race as well as among the more favored. From this statement let us draw three lessons:

1. *We must pray for our children that from birth they may be the Lord's.* Let our yearnings for them become prayers that they may early show the regenerating influences of the Spirit, so that there may be a basis upon which to build an interest in missions. If it is truly said that "the spirit of missions is the spirit of Christ," then those only who are born again in the image of Jesus will manifest an interest in missions from principle. A pathetic story may raise a transient emotion of pity, or a romantic account of missionary heroism or adventure may incite to temporary generosity; but it is only the regenerate heart that has a constant interest in the needy or the suffering.

2. *We must teach our children to know and love the truth.* We must educate them to a knowledge of missions. Begin with the Acts of the Apostles, and follow it up with missionary literature adapted to the wants and comprehension of young people—biographies of missionaries, histories of special missions, even the geography of mission points. Let us teach what has been done and what is now doing toward the unsupplied needs of our race. In this way we will be sowing seed in the soil prepared by the Spirit.

3. *We must train our children to give themselves and their money to the work of the Lord.* Train them to lend their aid, ever so small, to all the benevolent work of the Church. Train them that to give of what they have is the duty and privilege of a Christian; that it should be individual giving, self-denying and habitual, and in proportion as God blesses them. Convince them by example that it is more blessed to give than to receive. Children thus taught and trained will grow up in the habit of intelligent and systematic giving, and the coming generation will be more liberal than the present. MIRIAM.

—We are happy in announcing the fact that recently we have received two more applications by missionary societies, for the designation of scholars in our Girls' School in Sendai, Japan, as their beneficiaries. The number of *supported* girls in this school is small, much smaller than it should be, as it is this class of scholars, those who are wholly under the influence and culture of Christian surroundings, who do not go out daily and live in the atmosphere of heathen homes, that we expect to grow into confirmed

Christian lives. Other Missionary Boards are striving to fill their girls' schools with boarding scholars of this kind, as more immediately in the line of missionary work. Our own missionaries approve the policy, and urge the home Church to furnish them with such pupils.

A Memorial of a Deceased Son.

Mrs. Byron W. Clark, of Brooklyn, N. Y., has contributed $10,000 for the erection of a Theological Hall, in connection with the Doshisha at Kyoto, Japan, as a memorial of her deceased son, Byron Stone Clark.

Are there not members of our Church whose hearts prompt them to erect some such pious monument to the memory of the loved ones who have gone from earth? Mr. Chas. Santee, of Philadelphia, has set a praiseworthy example in his liberal contribution to the erection of the new building in connection with the Bethany Orphans' Home, at Womelsdorf, Pa.

Letter from Rev. D. B. Schneder.

DEAR FRIENDS: I stood by the other evening when the death of her father was announced to a young woman. She wept aloud, and wrung her hands, and cried out. It is sometimes said that the Japanese are not much affected by the death of one near of kin. This, in many cases, seems to be true. You go up to a man and proceed to console him about the death of his aged mother. "Oh," he will say, with a slight laugh, "she was an old woman; it does not matter." But even such indifference is more apparent than real. The Japanese have for centuries been taught by their ancient religions and philosophies that it is weak to grieve over death, especially to show grief. And so they have been training themselves to shed no tears; and often when we would weep, they laugh. But it is an artificial restraint, nevertheless; and when the natural feelings are allowed to assert themselves freely, they show that the Japanese heart is the same as the American or European. It is subject to the same heights of joy, the same depths of sorrow, the same hopes and fears.

A Japanese funeral seems an exceedingly light-hearted, irreverential affair. It is not a sombre, silent, slowly-moving procession in black. The common Japanese funeral is a gay-looking squad of people walking rapidly, or even sometimes half on a run. The bier is carried on the shoulders of four coolies, who walk as one does when he is carrying a heavy burden and hurrying to the place to put it down. The priests go ahead of the bier, and the mourners follow. Men and boys are in the company carrying immense bouquets on bamboo poles, and streamers on which are written the name, occupation, etc., of the deceased. The funerals of the wealthy, however, are more stately and pompous.

A Japanese coffin is a square box with a roof over it resembling the curved roofs of ancient Japanese architecture. The dead sit in the coffin, and are buried in that posture. Think of the millions that are mouldering in Japanese graves sitting in their coffins! One can hardly resist the feeling that they must get tired. At any rate how much more is the lying posture in harmony with the idea of that rest prepared for the people of God! The Japanese Christians feel the force of this, and bury their dead as we do.

But the millions that are mouldering in Japanese graves remind us also

of another thing, and that is that all these have gone to their graves without hope and without God. Around Sendai, to the east and to the west, to the north and to the south of the city, are vast areas filled with the dead of by-gone years. They far outnumber the living. They are the great majority. On account of the square coffins, they are buried much more closely together than the dead in American graveyards are. There is no green sod between the graves. Either all grass is carefully picked out or tall weeds cover the space between the graves. There are no mounds. The multitudes of rough-hewn tomb-stones have long ago turned gray and black. Remember that underneath each one of these tomb-stones is the decaying tabernacle of a soul that knew nothing of Him who is the resurrection and the life. Then think of the awful contrast, the awful contrast between these desolate, hopeless heathen acres and the restful and blessed God's acre of Christian lands! Oh, dear friends, think! Help us to bring the Gospel to these people, so that the resting-places of their dead may become the reminders of life and immortality, so that instead of cold, stoical restraint over grief, may come the Christian's comfort.

The Japanese are able to distinguish between their old hard-hearted suppression of grief and the sweet Christian comfort in the midst of grief. When Brother Oshikawa and his family first came to Sendai years ago, a dear little daughter was taken away from them in the midst of the sore trials that attended the beginning of their work here. The physician who attended the child during her last illness was surprised by the strange fortitude of the parents. When the child died, the effect which the Christian trust of the parents produced upon their manner and bearing was convincing to him. He saw that it was something different from anything that he had observed before. He felt assured that they had a source of strength and support altogether different from that of heathenism. To that source he determined to go; and he went, and became a Christian, and continues to this day to be a man of much influence for Christ.

But he and those who with him have found the consolation of Christ are but a handful in comparison with the millions that remain unbelievers. Daily these are going down into their dark and hopeless graves, while the Church at home moves at a slow pace indeed to stem the death current. Brethren, let us rise to higher things for the coming of the kingdom.

Yours in hope, D. B. SCHNEDER.

Classical Conferences.

IT was our privilege recently to attend two of these Conferences, namely, those of Juniata and West Susquehanna. The first convened in Altoona, the second in Rebersburg, Centre county, Pa.

There can be no doubt as to the utility of these meetings. A free interchange of views on the part of the several members, awakening new thoughts, inspiring with quickened energy, and suggesting new methods for intensifying the interest and activity of the congregations in behalf of both the home and the foreign work, are the ready results of these conferences. Ministers and members go home benefited by the special interest awakened by the discussions.

At the meeting at Altoona the inadequacy of the "free-will" method of securing contributions for the for-

eign work was contrasted with the efficiency of the apportionment system in case of the home work. Too many of our people, in the exercise of their freedom, elect to give very little, or, as in a large number of cases nothing at all. It was felt that the measure in which God has prospered our work abroad imperatively demands a revision of our methods, if we would not prove ourselves recreant to the opportunities which are being providentially opened to us as a Church. It was resolved therefore that the system of apportionments ought to be adopted by the General Synod for the furtherance as well as the maintenance of this branch of our church work. For thus would many ministers and congregations be constrained to do their part in this holy cause, who unhappily pass it by unheeded.

The evil of our burdensome debt was keenly felt by the members of this Conference, especially that resting upon our Training School Building at Sendai, and as a manifestation of this feeling, it was resolved to contribute $500 during the coming year towards its extinguishment. If others will go and do likewise, a brighter day will soon dawn for the encouragement of our far-away brethren in Japan.

At the Rebersburg meeting all the pastors of the Classis were present except two, while many members of congregational Societies were present. We are sorry we could not reach that meeting until just before its close, it occurring just at the time of the farewell services at Chambersburg. But from what we could learn from the members in private conversation, a healthy feeling and spirit were awakened, and the ministers and members went home impressed with the necessity of a more zealous activity in behalf of the cause of missions.

At both these meetings we were impressed with the lively interest and marked attention with which our statements of the progress and urgent wants of our Japanese work were received. The people listen intently to these statements, and we are more and more impressed with the conviction that if our ministers would carefully inform themselves of our work and its needs, and earnestly present them to their people, affording them opportunity at the same time to make their contributions, our work would not languish and our indebtedness increase as is now the case.

Our Returned Missionary.

BEFORE this number of the GUARDIAN reaches its readers, they will have learned of the arrival of Rev. J. P. Moore and his most estimable wife. They come from the field of their labors in the Sunrise Kingdom, enjoying the fullest confidence of the entire Board and of the Church at large. No scores remain to be settled, no misunderstandings to be adjusted. Before he had time to rest himself after his preparation for and the fatigues of his long journey by land and by water, he hastened to greet his brethren in their Synodical assemblies, and to tell them of the wonderful and prosperous work the Lord is doing through the ministry of our foreign mission. He tells us that with one consent our Training School has come to be regarded as *the* Christian school in Sendai.

The school which was more or less for the last few years under the auspices of the American Board, has been, by the action of the native trustees, taken under the control of the secular power, and although still friendly to Christianity, it is no longer proclaimed as a distinctively Christian

school. The native teachers remain in it, and two of the American Board's missionaries will for one year continue their services as teachers, so that our schools have come to be recognized as the head centre of distinctively Christian education. This clothes them with new dignity in the eyes of the Japanese community, and renders far more grave the responsibility which devolves upon our home Church.

The time is clearly past, by God's own providential ordering, for a half-hearted service on our part. He is blessing our work beyond what we had ventured to expect. He has thus charged us with a service which we should humbly accept with the prayerful resolution to perform it to the full measure of the necessities of the case, and which no one can truthfully say is beyond our ability; or we should frankly and cowardly step aside and let other more faithful servants of God take our place.

Bro. Moore brings us the intelligence of this new and wide door which God has graciously opened before us, and he now goes out into the Church to stir up the minds and hearts of the ministry and the laity to a self-sacrificing response, that the Divine will may be done and multitudes of saved souls may flock like doves to the windows.

—The receipts of the treasury for the month of September were $1827.-07. This as compared with those of August which were $1203.50, or those of July, amounting to $1349.48, shows an encouraging advance. The two earlier months mark receipts falling in amount considerably below necessary current expenses. September receipts, now that Miss Hollowell has sailed for Japan, still fall somewhat below the monthly needs of the Board, especially as it must be borne in mind that a portion of those receipts were designated as for the payment of the debt on the Seminary building. The Board's present needs call for near $2000 per month. With an average monthly income of that amount we could soon feel at liberty to send out another man to take the place left vacant by the coming in of Rev. J. P. Moore. That the sum is easily within the ability of the Church to contribute it, no reasonable man or woman will for a moment question. The real question calling for an answer is, will she do it?

The Farewell Service.

THE farewell service usually held upon occasion of a missionary departing for the foreign field was observed in view of Miss Mary C. Hollowell's early departure. The church in Chambersburg, where the service was held, was filled to its utmost capacity. The audience, composed in large part of the friends, neighbors and acquaintances of the departing missionary was impressed with the solemnity of the service, and although the temperature of the room was oppressive, maintained an unflagging interest.

Dr. Weiser, as chairman of the committee to conduct the services, presided. Addresses were delivered by Revs. Dr. Eschbach, Weiser, J. S. Kieffer and Callender; and the personal address to the missionary, together with the benediction of the Church, and a most impressive prayer were by Rev. Dr. Bausman. Miss Hollowell made a few remarks, expressive of the sense of responsibility which she felt devolving upon her in the new service upon which she was about to enter, as also her need of that help which alone can come from the source of all help and

spiritual aid and guidance. As the representative of the W. M. S. G. S., by whose timely agreement to bear the expense and salary of the departing missionary, Miss R. H. Schively, of Chambersburg, delivered an exceedingly appropriate address, expressive of the keenness of the interest felt by the women of the Church in our work in Japan, especially in our Girls' School, now under the very efficient conduct of the Misses Poorbaugh, to whose much needed aid Miss Hollowell goes forth.

After the close of the service quite a number of our ministers from the surrounding section of the Church, together with many other friends, gave her the hearty hand of good-bye, with the invocation of the divine blessing.

Miss Hollowell has happily found company, who on their way to a mission field in China will accompany her to Yokohama, Japan, whence they will proceed south to their own destination. They will go by the Canada Pacific route, and expect to sail from Vancouver by the steamer "Empress," of India, on October 25th, and, Providence favoring them, they will reach Japan in about eleven or twelve days thereafter.

The probabilities are that when this statement reaches the readers of THE MISSIONARY GUARDIAN this beloved young sister will be sailing on the bosom of the broad Pacific. May the heavenly Father, in whose loving service she leaves home and kindred, watch over, protect and keep her as in the hollow of His hand and safely lead her to the field of her future labors.

A Wonderful Providence.

"God moves in a mysterious way,
His wonders to perform."

Who would have thought that the murderous assault upon the Crown Prince of Russia in Japan, was of providential ordering? And yet, judging from the results which have flowed from it, such would seem to be the truth in the case. The late anti-foreign spirit in Japan was assuming portentous proportions. It was big with reactionary results, if not arrested. It threatened the success of Christian missions, and imperilled, to an extent not discerned by the youthful hot-heads who were active in it, the friendly relations of the whole empire with the western nations. The students were carried away by an insane patriotism, and they would expel all comers with an unthinking violence. Strange then that this spirit should exhaust itself in one supreme blow, that the political atmosphere should be cleared as by an electric explosion. The blow which struck the Prince Imperial of Russia proved to be a veritable boomerang, and recoiled with ten-fold force upon the power which dealt it.

The Government at once perceived that the event might prove to be a pandora box, and was filled with alarm which thrilled the whole nation as with an electric shock. Their eyes were opened to the fact that they were upon a volcano. The Mikado hastened to disavow the act and to make all possible amends, and happily Russia was placated. Japan was awakened, somewhat suddenly indeed, to a sense of her relations to the civilized nations, and tremblingly discerned their power; and the conviction seized her that she could not trifle with them with impunity. The perpetrator of the violent act was immediately seized and punished to the extent of her laws. But the Government of the Mikado did more, with a power which the Imperial Government of China does not possess, she sent forth and

arrested the turbulent spirits which were fostering the anti-foreign agitation, and either banished or confined them.

And the outcome is being realized, namely, a growing fraternity with foreigners, with the Christian missionaries, and a willingness to accept them as friends and as helpers to raise them in the scale of civilization, and as bearers to them of the Gospel of eternal salvation in Jesus Christ our Lord. Surely the wrath of man was made to praise God, and the future beckons forward with inspiring promises.

—We commend to the devout consideration of the readers of the MISSIONARY GUARDIAN the following extract from a letter from one whose heart has been warmed with a love of perishing souls, and through whose liberal ministry work is being performed for the rescue of those who grope in darkness in far away Japan: "I wish more people in our Church would become interested in missions. I am sure they would find it a great *pleasure* to work for the Master instead of a *duty*. My opinion is, that half consecration is what makes Christian duties for some so difficult."

—Rev. Benjamin Schneider who, it will be recollected, was for a number of years supported by contributions from our Church (whose aged sister, still living in Jonestown, Pa, is a member of our Church), labored under the auspices of the American Board in the city of Broosa, Asia Minor, from 1834 to 1848, and also a second term of service from 1868 to 1872.

—The Moravians are doing more in proportion to their numbers, for the glory of God in the spread of the Gospel and the salvation of heathen souls, than any other Church on earth. They send out more missionaries proportionately than any other Church. They have more converts in heathen lands than they have members in the home Church, and they contribute a large average per member to the work of missions.

The People of Thibet.

BY W. W. ROCKHILL.

THE Thibetan people are well disposed and kind, but they are under the control of the lamas. They have all the riches of the country in their hands, so that no matter how well people are disposed toward you, a word from the lamas is enough to set them against you. The objection of the lamas to the entry of foreigners was that they would seek the treasures of the country. The Chinese government, which exercises a nominal sovereignty over Thibet, will not issue passports to travel there, because they cannot afford sufficient protection for foreigners. They say that the people are easily excited and they cannot be responsible for them. The Thibetans are very independent, and the few Chinese soldiers are widely scattered. There are localities where the Chinese cannot get any hold, although the province is nominally theirs. The soldiers are in fear and trembling themselves. They do not have their horses or their arms with them, but go up to Tsa Chin Lu once a year, when they are allowed to take their bows and arrows and practice with them.

Lamaism is the prevailing religion. They have a tremendous literature, and reading prayers is their constant employment. They have prayer wheels, some run by water and some by wind, on the tops of the houses. These are filled with prayers, and the fact that they are turned from left to right is the same as reading them, for the words pass before the eyes. If they

are turned the other way, however, the effect is bad.

The people engage the lamas to come and read prayers for them. They pay about ten cents a day and give them tea and food. The rich people will give large sums of money for the reading of prayers. As a matter of fact, under the cloak of sanctity the lamas are engaged in all kinds of trading at Tsa Chin Lu. There are no pawnbrokers' shops, which are such an institution in China. The business is in the hands of the lamas, and bands of them scour the country, collecting everything they can.

Thibet is, I believe, almost the only country where polyandry prevails; that is, where one woman has several husbands, just the opposite from the Mormon system. The custom prevails in eastern Thibet in the agricultural regions. The explanation is that the arable land is very small in amount, and if the sons divided up the estate there would not be enough for them. Accordingly, they share it, and several brothers are usually married to one woman. Being great traders, one or two of them are usually away. The children call one of the men father and the others they call uncle.

A proof that it is the scarcity of arable lands that causes the practice is found in the fact that it does not exist among the nomadic Thibetans. All the villages are perched upon some inaccessible rock simply because they do not wish to put the village on any ground that can be cultivated. The people live on the barley, which they call somba. They mix it with tea. They have no regular time for meals. Whenever they feel hungry the pot is ready and they make a little of this mixture. Now and then they have a sheep. It is a miserably poor country, and they do not kill much game because they have not the improved firearms.

The people have rather clear-cut features, and thin, aquiline noses are quite common. I saw many with curly hair, although some of them wore a false cue. It is quite an item with the Chinese to sell them different colored silks to make these cues.

The girls are extremely pretty, of good color, tolerably tall and straight, and well developed. They are gay, jolly and laughing, and their dress is picturesque. When dressed with all their jewelry on, they present a very pleasing appearance. Many of them wear a sort of silver plaque on their heads. The Thibetan woman invests her spare cash in jewelry. She will buy all the silver jewelry she can, and then when she can afford it exchanges it for gold.—*New York Herald.*

Commencement of Zenana Work in India.

IN 1858 we removed to Calcutta, where I offered to help the ladies of the Normal School, and undertook to teach in Debrendo Nath Tagore's house, also in Keshub Chunder Sen's; but the latter gentleman closed his house and would not allow Christian teachers in it. Both these gentlemen belonged to the *Brahmo Somaj.*

Near my house in Intally there was a large dwelling, and from my roof I could see a number of Hindu ladies sunning themselves after bathing. I much wished to visit them. I found that one of the schoolboys was from that house. In the evening I went to the house and asked for the boy. While speaking to him his father came out, and seemed much pleased with my notice of his son. I then asked permission to enter the zenana, but was told that it was against their custom. I said: "One of your servants

came to me for medicine for a child. If I could see the child I should know so much better what to give it." He went inside and brought out an old gentleman, who looked very grave, and asked if I were the mem sahib who sent the medicine. I then followed the babu, who, at the entrance of the zenana shouted, "Here is a mem sahib come to see you."

I entered a large room where there were several women. They all seemed startled, and retired to the farther end of the room. I said, "I am your neighbor, and have come to see you." They had never seen a white face before. They began to talk to each other, saying, "How does she know our language? Where has she come from? Has she a husband? Has she any children?" I answered all these questions, and told them I would bring my children to see them. After a while I asked them if they would not like to learn to read. The babu, standing outside the door, said: "No; they have no intellect; they could not learn. Woman was only a beast" (he said *bhute*, *i.e.*, demon).

"Oh, no, babu," I said; "the same God that made me made them. Will you let them try to learn?"

"Who will teach them?"

"I will," I said.

I promised to return, which I did, and took with me coarse canvas, needles, wool and an alphabet of large letters. I placed all on the floor, and having seated myself, I went through the alphabet, asking them to repeat after me. No one uttered a sound, except one old woman, who said: "Bennie says that." Then I took up the work; but no one would come near me to take it out of my hand. It had to be put on the floor for them to take up, and put on the floor again for me. There was great difficulty in teaching them to work when I could not go near it. I had to tell them to put the needle a thread higher or a thread lower,—a thread to the right, or a thread to the left. Still, these difficulties were overcome, and bits of work were finished.

I worked a whole year in that house before any one of the inmates would take a thing from my hand. The first bit of work that was finished I took home and made into a bag. Then when a pair of shoes was finished, I took them to a native shoemaker, and got soles and straps put on them, to the great delight of everyone in the house.

The work was not the only thing thought of. There was always a reading lesson first, the work being only a bribe to induce them to learn to read. So little was known about the inner life of a Hindoo house that an aged missionary begged my husband not to allow me to go into those dreadful houses. It was putting my head in the lion's mouth. When pieces of work were made up, husbands and brothers took them to the houses of friends, which brought me invitations to visit and teach them also; so that I visited three houses regularly, and several others occasionally, when my husband's health failed, and we were ordered to Europe.

In 1860, Mrs. Mullens and her two daughters returned from Europe. Mrs. Mullens was a daughter of the sainted missionary La Croix, was born in India, and was a good Bengali scholar. I went to her and told her of this opening, which I thought should be followed up. She was delighted; said it was a work she long desired to do, but never had the opportunity. I took her to the several houses and introduced her to both ladies and gentlemen. With her youth and vigor and

the aid of her two daughters, houses opened on all sides; and now the difficulty is, not how to get into the houses, but how to get ladies willing and able to enter the open doors.—*Christian Leader.*

"Two Tons of Human Hair."

YES, *two tons*,—think of it! And this vast amount of human hair, the largest mass ever gathered together in the world's history, was given to make the necessary ropes wherewith to hoist into their places the beams of a temple erected to a GOD WHO NEVER HEARD OR ANSWERED A PRAYER, the cost of the temple being seven millions of dollars.

Who gave these tons of hair?

Fifty thousand women of Japan!

They did? Yes, they cut off and gave that which was their own crowning feature of beauty, at the simple request of the priests of their god,—a god who has eyes and sees not, ears and yet hears not, hands that never helped a poor, toiling, suffering one; and yet such devotion to *him.*

Think of it! ye Christian women, who many times have rejoiced in your God, who never slumbers or sleeps, whose eye rests upon and over you continually, whose ear is open to your cry, and whose hand is ever ready to help.

Think of it indeed, and compare with such devotion, yours to HIM who gave His life for you, and "Whom not having seen, ye love."

"Oh! how much do you love HIM in comparison with those women in their devotion to a god of wood and stone?

As we heard the story told by Dr. Lambuth, of Chin, who had been to see this temple, and then thought of the *millions* of wealth piled up by Christians; of the millions of perishing ones in heathen darkness; of the thousands of young people ready to go, but who cannot be trained or sent for the lack of the needed means—well, we hardly knew what to think or feel or say; but that wonderful question came to the mind with peculiar force:

"*But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him,* HOW DWELLETH THE LOVE OF GOD IN HIM?—*The Missionary.*

A Deserved Honor.

An interesting item comes to us from Japan that the Rev. Dr. Verbeck, of the Mission of the Reformed Church in America, who has been thirty years in Japan, has, to all practical purposes, become a Japanese citizen.

His case was somewhat peculiar, he having lost his Dutch nationality by non-residence and not living in America long enough to become a naturalized citizen. The laws of Japan do not yet recognize the possibility of the naturalization of a foreigner; but the officials, in response to Dr. Verbeck's application, expressed their desire to extend every possible indulgence to one whom they esteem so much, and granted him a special certificate, valid for the space of one year, according to which Dr. and Mrs. Verbeck, with their five sons and two daughters, are entitled to travel and reside anywhere in Japanese territory, and come fully under Japanese laws, like other citizens of the empire. The Minister of Foreign Affairs, in giving this certificate to Dr. Verbeck, refers to the high regard entertained for him and assures him that this certificate will be renewed year by year.—*Missionary Herald.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

The Missionary Spirit.

BY CHARLES A. APPLE.

IN order to do the most effective work in any one direction, the attention and interest must centre on the same. The man who thinks, who studies and plans theoretically, accomplishes the best results. The magazines, journals and papers devoted to every trade or profession testify to this fact.

So in the missionary work. The most successful worker is the one who goes about it the most intelligently, and not always he who gives the most financially. It is not money alone that is to convert the world. If money were the principal or the only requisite, then if the windows of heaven were opened and a deluge of money would cover the world, its conversion would be speedily accomplished. But the absurdity of this proposition is at once seen.

One of the most important elements of the true missionary spirit is zeal, a burning zeal to minister to the bodies and souls of our fellow-men everywhere, in order to lift them up in the love of God and for their own salvation. Our efforts must not be confined to those immediately around us. As soon as we begin to prescribe limits for our love and benevolence, we begin to ask, with the lawyer, "And who is my neighbor?" The obligation to lift up fallen man is as wide as the fall.

How shall we obtain zeal? No way is so effective as a careful and prayerful study of the life of Christ. See the principles animating His every word and action.

Another important requisite for effective missionary work is knowledge, acquired by studying the history of the various movements of the Church from the time of Christ down to the present. Of course a study of the Old Testament history is included. Do not think that church history is only for the ministry. It is as useful to everybody as general and national history, and surely as interesting. As the foundation for political ability must be laid in the study of general and national history, and this followed by a careful and regular reading of the political newspapers of the day, so the foundation of a good missionary spirit must begin in a good knowledge of church history and must be followed by a careful and regular reading of church and missionary news of the day. Read church literature. Without it we cannot expect to accomplish much in missionary work. Do not be content with dropping a mite, a dime, or even a dollar into the box, never knowing or caring what becomes of it. Then, when some one asserts or insinuates that there may be dishonesty in the disposing of these funds, the danger is that you will by your silence give your consent to the statement. Instead of which, if you were informed in all the movements of the Church, you could, as becomes a heroic and energetic missionary worker, defend the course pursued by the managers of the funds, with facts and statistics that could not be refuted.

Increased effort should be aimed at. Let us not be content with what we are doing. With a world around us dying in sin, is there any time for indifference? The Lord expects us to increase our efforts. What do we find in the Saviour's example? The wickedness in the world around Him filled Him with sadness. He went among

publicans and sinners. He wept over Jerusalem;

"Cold mountains and the midnight air,
Witnessed the fervor of Thy prayer."

When He talked with the Samaritan woman and found there a receptive heart, the magnitude of the harvest compared with the small number of reapers so affected Him that He lost all bodily appetite. He refused to eat, saying, "My meat is to do the will of him that sent me and to accomplish his work." Who of us have ever been so overcome with the thought of the importance of this work as to lose all appetite?

Let us beware of the caste spirit. We need not go to India, China or Japan alone to break down the spirit of caste. There is much of it at home to engage the attention of every one in its correction. True, the principle is correct that by associating in bad company there is danger of learning their ways; but then shall we go to the other extreme and refuse to associate with people who are not refined, or good looking, or gayly dressed or rich enough to belong to our "circle?" The missionary on the cannibal islands has no very refined "society" around him, but he must labor on; and can we not do our little at home in this direction?

"To hate all sin with all my heart,
And yet the sinner love."

While we spoke of the financial as being a secondary consideration, let us by no means undervalue it. It is necessary. But let us remember that where there is a burning zeal and interest in missionary work, an intelligent knowledge and understanding of all the past and present movements of the Christian Church, more liberal, hearty and consecrated offerings will as surely come as the tree, carefully cultivated, will bring forth fruit after its kind.

Worth Buying.

THE editor wishes to call attention to a new work on Japan that will be helpful to our people, namely,—JINRIKISHA DAYS IN JAPAN, by Eliza Ruhamah Scidmore, published by Harper & Brothers, New York.

No one person can see the whole of Japan, and hence you may well read what many have written. This book you will enjoy. With lively step the author takes you over much ground, and her descriptions are so natural that you seem to have been there yourself seeing the Japanese coolies, children, stores, jugglers, tea-houses, social life, silks, potteries, temples and curiosities; the fragrant plum and cherry blossoms; Yokohama, with its mixture of native and foreign fashion; Tokio, with its great schools, new government and royal families; and the whole Empire with its changing life and rising hopes. The book has more than forty engravings, many of them full-page.

Good Men.

REV. J. H. Prugh, in a late *Messenger*, speaking of our two Hungarian missionaries, says:

"Brother Jurany, now located in Cleveland, Ohio, is a born leader. Possessing natural ability of a high order, he received all the advantages of university life in Germany, Austria and Scotland. He is of most polished manners, is extremely courteous, and has a big heart, brim full of love for his countrymen and his Church. His magnetic influence is felt wherever he goes.

"Brother John Kovacs, located in Pittsburgh, is a Martin Luther sort of a man, perfectly fearless. His courage is an inspiration. Yet he is as gentle as a little child, and to know him

well is to love him. Though educated solely in his own country, he has had superior advantages in the way of travel. He speaks German like a native, and is fast mastering the English language."

—The editor has received a copy of the Report of the General Board of Missions for the year ending Sept. 1st, 1891. It is a pamphlet of ten pages, in attractive form for circulation and preservation. It is addressed to the Synods of Ohio and Pittsburgh and the Classis of Philadelphia, and gives a very full statement of the work of the year, the condition of the missions and the calls that must be met during the coming year, closing with a very full statistical table.

—The Mary Ault Society of Hamburg, Pa., has sent to Mrs. W. E. Hoy, of Sendai, Japan, an album quilt, from which $32.50 had been realized toward educating Tamiko Tamura in our Girls' School there.

—Dr. H. C. Mabie, the new Corresponding Secretary of the Missionary Union, is to bring out a book entitled "In Brightest Asia," containing one hundred and twenty pictures. This is by far the largest number of illustrations ever inserted in a missionary publication.

—*The Mission Field*, the monthly magazine of the Reformed Church in America, and representing all her missionary work, has a paid circulation of less than 2300 copies. Too bad!

—It is not too soon to renew your subscription to the MISSIONARY GUARDIAN. At all events, read the publisher's notice at the top of page 3 of the cover, and then keep an eye on your tag.

—The editor lately visited the famous Roanoke, Va., and on studying its geography was surprised to find that it is as far west as Pittsburgh, being due southwestward from Lancaster, Pa.

—Missionary J. B. Shontz, of Chambersburg, Pa., has been elected President of the Pennsylvania State Sunday-school Association for the ensuing year.

November.

Bible Reading—Anointing for service.

Subject for Prayer—That many may be anointed for God's service.

Topic for Study—South America.

Income for September.

Bi-synodic Board.

For missions . . . . . $

For church-building . . . . . $

Board of Foreign Missions.

For the general work $1827

W. M. S. of Lancaster Classis.

THIS body met in Lancaster, Pa., October 1st, in St. Paul's church. Delegates from fifteen societies were present.

Mrs. D. W. Gerhard presided. Mrs. J. W. Meminger delivered the address of welcome, the response being made by Mrs. Houseal, of Maytown. Miss Lillie Kready read a selection.

The Society had pledged themselves to raise $150 towards sending Miss Hollowell to Japan, and the treasurer now reported that more than that sum had been raised, namely, $165.

The question box was opened and the questions were answered by Mrs. W. A. Heitshu, after which that lady took the delegates to her home for lunch.

The exercises of the afternoon were as follows: Opening vocal solo, Mrs. Dr. Netscher; devotional services led by Mrs. Dr. E. V. Gerhart; reading, by Mrs. Dr. Mayer, Willow Street; general discussion on the work of missions; reading by Miss Mary Witmer, of Witmer; vocal solo, Miss Mary Locher.

W. M. S. of Eastern Ohio Classis.

THIS Society was organized at Paris, O., in May, 1889. It held its third annual meeting at Columbiana, O., Aug. 19, 1891. The officers elected for the year are: President, Mrs. W. H. Shultz; Vice President, Mrs. J. M. Kerstetter; Secretary, Mrs. R. Keller; Corresponding Secretary, Mrs. J. H. Bomberger; and Treasurer, Mrs. G. W. Henning.

Societies at Columbiana, New Lisbon, Louisville, Paris, Osnaburg and Lordstown submitted financial reports. New Jefferson reported just recently organized.

The reports showed the aggregate received since the last meeting $534.82, of which $322.39 was paid out,—$267.39 to home missions and $55 to foreign missions. Of the balance, part was reported appropriated to home use and part remaining in the treasuries.

Delegates were elected to the meeting of the W. M. S. of Ohio Synod, at Bellevue, O., in October. A very largely attended meeting was held in the evening under the direction of the Society, the exercises consisting of songs, recitations, essays and addresses.

A collection was taken amounting to about $20.

During the year this Society sustained a very great loss in the death of its President, Mrs. Ida Deemer. Suitable resolutions were prepared by a committee and read at the public meeting in the evening.

We hope that more congregational Societies will soon be organized, and we pray that the great Head of the Church will give us more of a missionary spirit and a greater liberality, so that by our mutual efforts His kingdom will be rapidly extended

MRS. R. K.

Missionary Convention.

IN May last delegates from the Missionary Societies of Juniata Classis began the organization of a Classical Missionary Society, and this work was completed late in September at a convention held in Trinity church, Altoona, Pa. About twenty congregations were represented, some good speeches were made, a real interest was awakened, and without a doubt much good was done.

Rev. A. C. Whitmer spoke on "The History and Progress of Missionary work in Juniata Classis;" Rev. C. U. Heilman on "The Missionary Work Demanding Attention in Our Classis;" Rev. Dr. S. Z. Beam on "The Relation the Individual Missionary Societies Should Sustain to the Classical Society;" Rev. Dr. W. C. Schaeffer gave "Some Practical Suggestions as to Instructing the People about Our Missionary Work;" and Rev. J. W. Pontius on "A Church-building Fund—the first Effort of the New Organization."

A constitution was adopted and the following officers were elected for the year: President, Andrew F. Peters, Altoona; Secretary, Miss Bessie Brewster, Huntingdon; Corresponding Secretary, Miss Anna M. Beam, St. Clairsville; Treasurer, Elder Geo. L. Freet, Altoona.

A strong resolution recommending the MISSIONARY GUARDIAN was passed. The Society united with the Society of Mercersburg Classis in asking the Potomac Synod to organize a Synodical Missionary Society. With a rising vote the Society resolved to raise $500 for the Theological Seminary at Sendai, Japan.

The closing address was by Rev. Dr. Callender on "Our Mission in Japan."

The Society will meet in September, 1892, at Martinsburg, Pa.

THE CHILDREN'S PAGE.

—A little girl tried hard to get her playmates to join her in forming a missionary society; but no one would do it. "Well, then," said she, "I'll just be a missionary society all by myself."

How the Poor can Give.

SOME years ago in a Chicago church a Mother's Mite Society was organized, whose twenty-five members in one year out of their poverty gave $65.

Two of these women gave ten cents a week, several of them five, and the average of these twenty-five of the Lord's poor ones was $2.60.

So the spirit commended by Christ still lives in His Church, and New Testament principles find expression again and again. The incident ought to prove instructive in many ways.

1) It shows the value of littles. These mites made the goodly sum of sixty-five dollars. They fell little by little into the Lord's treasury.

2) These women could give no other way. They never had much at a time. If they had been asked to give one dollar at once, they could not have done it; but laying aside a penny at a time, they each raise a gift which many, far better able than they, have failed to lay at the Lord's feet.

3) So much for frequent giving—*weekly* giving, for that is what it is—a little out of the little hoard. Of them to whom He hath committed much will He ask the more.—*Gospel in All Lands.*

What a Needle did.

MANY know that Women's Missionary Societies began thirty years ago; but many do not know how they had their beginning. The story is interesting, and shows how God used little things in a great work.

Thirty years ago Mrs. Mullen, wife of Rev. Dr. Mullen, of Calcutta, India, sat in her parlor embroidering a pair of slippers for her husband. A Brahmin gentleman came in, and admired them. Mrs. Mullen, quick to avail herself of an opportunity, asked him if he would not like to have *his* wife taught to make a pair of slippers for him. He said, Yes, and so *a pair of slippers* became the means of opening to the lady missionaries thousands of homes, over which the dark pall of an idolatrous superstition had hung for ages.

Self-Denial.

OUR father and mother, with two children, came to Ohio from the North of Ireland in 1825. Soon after, they bought a farm for which they could not make full payment, and were obliged to give a mortgage; and those who know the Scotch-Irish horror of debt can understand what a burden it was until the last dollar was paid off.

Finally it was accomplished. It was when the harvest had been sold and when the final payment was made, my father came home with two gold eagles above the amount of the debt. The announcement was made to the family; for every child had been made to feel that he shared the responsibility, and so was allowed to share the pleasure.

Then father took out the two pieces of money and said: "We will give ten dollars to the Missionary Society for a thank-offering, and this," he added, giving mother the other ten, "is for your new cloak."

She held it thoughtfully a moment, and then, giving it back, said: "Put this with the other piece for the thank-offering, and I will turn my old cloak."

No personal desire or need was ever allowed to come in the way of the money due to church or to God's work, and, above the dues, free-will offerings were a delight. — *Friends' Missionary Advocate.*

How to Interest the Young.

At a missionary meeting, not long since, while discussing the question, "How shall we interest our young people in the subject of missions?" a sweet-faced old lady remarked that some things which had been said reminded her of a farmer who was seen harnessing a colt with its mother. When asked the reason therefor, he replied: "Oh, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him."

The lesson is very applicable. Go ahead, and the young people will go along.

They Learned a Lesson.

IN 1871 a missionary in Japan had a teacher who had been earnestly studying the Bible and had asked to be baptized. He and his wife were arrested in the dead of night and thrown into prison. The missionary interceded for him, and then sought the aid of the United States minister, but in vain. His place of confinement was kept secret. After eighteen months' imprisonment he died. The case was written out and forwarded to Washington.

Afterward the Emperor's uncle headed an embassy which visited the western nations, asking for Japan an equal station among the nations of the earth. When the embassy came to Washington and were admitted to an audience with the Secretary of State, to the surprise of the Japanese, the Secretary drew forth a paper, gave names, dates and places, and told them of this imprisonment.

"Now," said Hamilton Fish, "so long as Japan puts her subjects into prison for no other crime than that of having in their possession a book which we regard as the best on earth, so long must Japan be content to be counted among the barbarous nations of the earth."

When that embassy returned to Japan, the prison doors were thrown open to all imprisoned for suspected leanings toward Christianity; among these were hundreds of Roman Catholics. That was the dawn.—*Missionary Intelligencer.*

Japanese Money.

ONE of the greatest curiosities in Japan to the stranger is the wonderful variety of coins that are used daily. In some instances it takes one thousand pieces to make one dollar. These are called "cash," and are seldom received by foreigners, who, as a general rule, refuse to take them in change. Imagine a trade of five cents, and giving a man a fifty-cent piece, then receiving in change four hundred and fifty of these coppers.

This coin is peculiarly made, having a square hole in the centre. They are about the size of our dime pieces, and nearly two-thirds the thickness. Next to this comes the quarter of a cent, eight-tenths of a cent, and the one and two cent pieces.

In silver coins they have the five, ten, twenty, fifty cent and one dollar pieces; in gold, the one, two, five, ten and twenty dollars, which are very pretty coinages indeed. Next to this come the government stores of paper money, in various denominations, ranging from five cents to one hundred dollars. This money is made from paper quite inferior to ours, and, from general appearance, will not last like the American money.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

A Warning.

AS there is an awakened zeal in our Church in the missionary cause, and as Missionary Societies are forming on all sides, we must be warned against the idea of mere money-getting. The impression may easily be made upon the minds of the people that the chief aim of these Societies is simply to get money. We believe that for us to give of our substance is no less a means of grace than to pray. But if we only pray, and labor not in the direction of our prayers, even our praying will be of no avail. Just so with the efforts of the Missionary Societies. If these efforts sink to the low level of mere money-getting, then certainly they will soon lose their power. The Missionary Society is intended to awaken an interest in others—to seek the good of others—to bring them to Christ. The very foundation of the missionary cause bases itself upon the fact that what we enjoy as Christians, that which we feel to be a great blessing to us—we desire also others to enjoy. The members of the live Missionary Society must, therefore, of necessity, be the most active workers in the congregation. We must seek the souls of men. To do that is the best missionary work. This must be the chief aim of the Society. With this will necessarily go a liberal and benevolent spirit. To gather funds is right, and these will come as the hearts of the people become imbued with the spirit of the work. When thus imbued the desire to give will grow as the interest in the work increases. Let us then seek to get the funds, but let us be sure to awaken a love for the Master and His cause in the heart, which is the basis from which alone men become truly liberal.

St. Joseph, Missouri.

THIS is a city of nearly 70,000 souls, on the Missouri river, and in the northwestern corner of the State of the same name. It is said to be the wealthiest city of its size in the West. We are told that it does a larger wholesale business than many cities of much larger size. The population is made up of northern and southern elements, and is all the more active because of this fact. Many years ago

members of our Church removed from the East to this city, but no English congregation was ever planted there. Of late other members have found a home there, and these have been reminding the Boards that a mission should be planted there. Funds were lacking, and yet the General Board felt that the effort must now be made or the idea abandoned forever. Accordingly the services of the Rev. H. S. Gekeler were secured for the place. Mr. Gekeler comes from an old Reformed family. He is a graduate of the College and Seminary at Tiffin, O. After being in the ministry two years he felt that he would like to study Old Testament exegesis and theology more thoroughly, and during the past year he studied the Semetic languages at Yale. This young brother, so well prepared in the literary sense, takes up the work in St. Joe. That it will be a success we have no doubt at all. That it will require hard work we are aware of also. He needs the prayers and support of the Church. The Board, already heavily burdened, needs all the help possible in order to carry forward this additional work. If the whole Church will stand by these new missions they cannot but succeed.

Attention, Missionaries!

JUST a few words to those who have charge of the missions under the General Board. It is well that we fully understand what is required of all who are employed by the Board. You are under your Classis the same as any other pastor, and should be installed just as the other pastors are. Still you owe something to the Board also. The Board must have a report from you every quarter—because only in this way can the Board know whether the work is done that it requires. Some deem it very hard that this quarterage is not sent to them, simply because they failed to send in their quarterly reports. Some, again, think they should be especially notified when the Executive Committee meets. Not so, only send in your report every quarter. But we have been sharply written to because we did not notify the missionaries that it was time to send in the reports. While we need not give any such notice, yet it is a fact that ever since we have been in office, we gave notice at the end of every quarter when and where the reports were to be sent. But it seems the missionaries did not see the notices—which might indicate that some of them are not very careful readers of the church papers!

We wish to say here also, if you are out of blanks write out an account of your work during the quarter. That will answer the purpose just as well. However, all who were under the Board at the opening of the year had a full supply sent them for the entire year. Those entering fields since, may have been missed.

We will on January 1 send out to every missionary four blanks—three quarterly and one annual. Please look out for these, and if you fail to get them, let us know. The annual will be forwarded April 1, 1892, and will answer for the quarter also. By observing these notices much trouble and confusion will be avoided.

The Right Idea.

WE notice that in the eastern portion of the Church a number of the Women's Missionary Societies are giving pledges to pay certain sums to the Hungarian cause. As these Societies are more and more cutting loose from the idea that they ought to pay part of the apportionment, they ought to feel the more that

it is their privilege to help in all the departments of the mission work. We therefore hope that the Women's Societies all over the Church will remember the Hungarian cause, and will set apart a portion of their contributions for this good work. We may well be encouraged with the progress we have made in this mission work, as to-day it is in some respects the most prosperous of all our mission enterprises. Let all the Societies remember this work, and then we may be able to extend the work.

The Tenth.

WOULD it be wrong if the Church were to ask her members to pay one tenth of their income to benevolence? We know that many people object to an iron-clad rule for our benevolent giving. It is perhaps not the best; but there are a great many, we know, who object to giving anything, so that we must not cease to insist upon a good thing because there are those who object to it. We know that there is nothing taught us in the Scriptures as to the amount the Christian shall give ; but we may certainly infer something as to the amount when those under the Old Testament dispensation were expected to pay the tenth. Shall those under the New Testament do less than those under the Old? It would certainly seem as if they should do more. There are, as we know, quite a number of our ministers and elders who make it a rule to give one tenth of their income to the Lord. Is it unreasonable that the Church should expect so much of her members? Should we not give as much? Could Christians not easily give that amount? Let all make this a matter of prayer, and let us all see whether we cannot greatly increase our benevolence.

Enthusiasm.

THAT was an enthusiastic missionary meeting held at Bellevue, Ohio, during the meeting of the Ohio Synod. The collection on that occasion amounted to $201.10. That was a good collection; but one brother said he did not believe much in those spasmodic spurts.

Well now, even spasms are a good thing at times, we are told. They are an evidence that the system is making a strong attempt to relieve itself of some serious obstruction. If this spasm is a sign that the Church is trying to throw off the old lethargy, then it was a good thing. It was the kind of spasm we like. We hope the Church may be afflicted with many more such spasms in the near future. It was such a strong spasm that Dr. Callender the next day had over $100 cash to send to the Foreign Board, and we had the same for the Home Board. By all means let us have some more.

This and That.

The young Synod of the Interior gave $41.62 at its missionary meeting.

Every Classis in the Ohio Synod now has a Classical Woman's Missionary Society.

The members in St. Joe, Missouri, before they are organized, have nearly $500 ready towards the purchase of a lot.

The Interior Synod has three missions of its own, which are to be transferred to the General Synod's Board.

The amount of benevolence paid by the Damascus mission, Illinois, was put at $12.50 per member in September GUARDIAN. It should have been $2.50.

The mission in Lisbon, Iowa, averaged per member $2.18 for benevo-

lence the past year. A large portion was given to missions.

Have you any money to spare? If so, send a contribution for the Hungarian fund.

Who wishes to do a generous and benevolent act? Let him give a $500 Church-building Fund.

Remember the 1000 5's fund. Send in your contributions, as funds are needed.

Let pastors commence at once to send in their apportionment for missions.

Ohio Synod.

THIS Synod met at Bellevue, Ohio, in the charge of pastor Souder. It is a body of earnest Christian workers. Among other business matters the subject of missions received the attention it deserves. So many other matters claim the help of the Synod that not as much is done as should be in the way of taking up new points.

The sum of $7,500 was asked by the Board in order to carry on the work. Synod resolved to give that amount. May we not rightfully expect that this sum will be paid into the treasury of the Board? Last year the delinquencies were too large.

The sum of ten cents per member was voted for church extension. Of this enough is to be retained by the Synodical Board to pay off its debts, and the remainder will be given to the General Board for its work. This is a good work and deserves the active interest of every member of the Church.

The sum of $300 was voted for the Hungarian work; and the Clerk of Synod was directed to notify the Clerks of Classes to make the apportionment so that the money will become available in a very short time.

The Classes that were in arrears on apportionments of Harbor Mission for the last triennial term, as well as those of last year, were directed to pay up.

The Synod appointed a committee to devise a plan of sustentation for weak charges, so that only new points will hereafter be taken up by the Board. This committee is to report at the next annual meeting. This is an important item, and should receive the serious consideration of the Committee and the Synod. The Synodical collection on Sunday evening amounted to $201.10. It was an enthusiastic gathering. Rev. Moore, the returned missionary, and Rev Dr. S. N. Callender were present and made stirring addresses.

Synod of the Interior.

We had the privilege of attending this, the youngest of our Synods. It is composed of an earnest company of men. The whole Synod is missionary ground and it behooves these men to be on the lookout in the missionary work. The Synod devoted a good share of its time to the consideration of the mission work within its bounds.

This Synod pays its Harbor Mission apportionment out of its contingent fund, as all the other Synods should do. Because of this, its share of the funds needed for this mission is already paid in full for this present triennnial year.

Three cents per member was voted for the Hungarian work, which is considerably more than any other Synod pays. What is assessed in this Synod is usually paid too—which cannot be said of all the Synods.

Five cents per member was voted for church extension, which will be paid for the work under the General Synod's Board. Would that all our Synods could be induced to do as

much for this cause. What a grand work could be done.

The apportionments in this Synod amount this year to about *seventy-five* cents per member. While here and there a charge may fail to pay its full apportionment, we know that many of the charges pay more than the average apportionment.

On Sunday evening, October 18, the Synodical missionary meeting was held. Home and foreign missions were considered. The collection on this occasion amounted to $41.62. Pretty good that for the size of the body.

The matter that called forth the most animated discussion was an item in the report of the committee on missions. This item had reference to the transfer of the missions within the bounds of this Synod to the General Synod's Board. The action was, in a few words, that as quickly as possible arrangements be made for the transfer of these missions, but that the present arrangement be not disturbed until all the necessary and satisfactory arrangements are made for such transfer. Not having the action before us we cannot give the exact wording, but the above is the substance of it. Be it remembered that three Boards have been caring for missions within the territory of this Synod. Synod's Board has at present some four or five missions under its care. Synod authorized its Board to transfer its missions at as early a date as possible. Many more missions should be established within the bounds of this Synod. There are many points calling for help. Let us go in and possess the land.

W. M. S. Ohio Synod.

WE had the pleasure of attending the meeting of the above Society in the parlors of the Congregational church at Bellevue, Ohio. We found the ladies about as well versed in parliamentary law as men usually are. The attendance was not quite as full as we expected it would be. Much important business claimed the attention of the body. The special desire on the part of the women is that they may be enabled to get a better system established for the reporting of their funds.

As the business was done heretofore, it was hard to say how much these Societies had contributed. They propose that hereafter, either by money or proper receipts, all shall be reported by the Synodical treasurer. This is eminently right and proper.

Then again, so much is reported by the auxiliary Societies which is not used for missions at all. Hereafter nothing is to be reported except that which is actually given for missions.

The whole amount of money reported by the societies during the past year was $4135. If all that had been paid to missions, the work might have been considerably extended.

This Society pledged itself to pay $100 and as much more as possible, toward the salary of the additional lady teacher lately sent to Japan. Ten dollars were voted at this meeting to each of the home and foreign fields.

It was resolved that this Society open a column in the *Christian Worla* through which better to present its claims before the Synod. Mrs. S. O. Eggert of Massillon, Ohio, will conduct this column.

One evening was devoted by the Synod to the W. M. Soc. They gave a very interesting programme. A collection amounting to nearly $27 was taken. The next annual meeting will be held at Cleveland, Ohio.

W. M. S. Interior Synod.

This Society met at Coneville, Iowa, at the time of the meeting of the Synod. As the Synod covers such an immense area, the distances to be travelled were so very great that the attendance was not as good as was desired. The meetings, however, were interesting. Mrs. Gurley, of Tipton, Iowa, is the President. Miss Millie Gay, of Coneville, Secretary, and Mrs. S. R. Neiman, of Tipton, Ia., Treasurer.

The Society pledged itself to pay $50 the ensuing year toward the salary of Miss Hollowell. More will be given if possible.

All the Classes in the Synod have Classical Societies. They paid commendable sums for the cause during the year; but, as in other instances, the money was sent direct to the treasurer of Synod at times, and the women did not get the credit they deserved. This will be remedied.

Efforts are to be put forth to organize more congregational Societies. This is the right thing to do. A promising Society was organized at Coneville during the sessions of the Society.

A public programme was rendered on Friday evening which was a credit to the Society. A collection held netted the snug sum of $18 for the women's treasury. The next annual meeting will be held at Lisbon, Iowa.

Now for Work.

The meetings of the Synods are all past. The work for the coming year has been mapped out. The Synods have passed the usual number of resolutions which have been sent out into the Church. The membership of the Church know what the Synods have resolved to do. The Missionary Societies should have the action of the Synod brought before them, so that all may know what is to be done. The action of the higher bodies should be read from every pulpit, so that not one member can urge the usual excuse of ignorance on these points. Might this not be done with good results? We are still under the impression that our people are not stingy, but on the contrary are liberal when properly informed as to what is required of them. The Boards have made certain requests of the Synods for funds to carry on the mission work. The Synods under the General Board have complied with these requests. The next question which arises is, Are the Boards to have what is promised them? Is there to be an honest effort made to raise and pay over the apportionments? It may seem strange that we should ask such a question, but judging from the past we fear at times that there is a lack of earnestness on the part of some in the way of meeting the apportionments. Some, we fear, never intend to make an effort to get these funds. Hence, the lack of means to carry on the work. Why not all go to work, in good time, and make an honest effort to collect what is due the Boards? The pastor who does this will have the satisfaction of seeing the work prosper. It will require a little work, we admit, but it is the work that brings a rich return. Where all the members are fully informed on these matters, and all are put to work, there the funds will be forthcoming. Let us determine that what is promised shall be raised, and all will rejoice in the greater efficiency of the work.

The Foreigner at Our Door.

IT is well that the Church has foreign as well as home missions. It is a good thing that our sympathies should

extend beyond the borders of our own land. It is not well for us to keep our offerings at home all the while. To pray for and give to the heathen world is calculated to broaden our views and expand our kindly feelings. Yet we must remember that ours is the land of the stranger. Here men from every shore find a home. They come to us with their crude notions of liberty and their perverted notions of sacred things. Is it not our duty to meet the foreigner as he sets his foot upon our shores and extend the hand of Christian fellowship to him? It is necessary not only that he be taught the value of our free institutions, but also that he be brought under the influence of the gospel of Christ. Here then we owe something to the many Hungarians who annually come to our shores. Many of these people were born in the bosom of our own Church. Who then can care for these as well as we? Who is under such obligations as we to do this work? We have commenced the work. Of that we should be glad. Our two missionaries are doing good work. Bro. Jurany the whole Church already knows. His work in and about Cleveland speaks for itself. Bro. Kovacs, however, may not be so well known. Rev. J. H. Prugh some weeks ago gave a graphic pen picture of the man and his work, as well as his sufferings and self-denials. This man in less than three months organized two congregations, one in Pittsburgh, the other in Beaver Falls. He expects to organize soon in McKeesport. He is a very active man and full of the spirit of the Master. He is said to be a prodigious worker, and the people catch his enthusiasm and literally insist upon it that he shall become their pastor. This is common wherever he goes. Shall we not give the Gospel to these famishing children? Can we deny them the "lamp of life?" Should we not arrange greatly to extend this work? Would we not reap a rich harvest?

And looking over this field one is astonished that so little has been done for these dispersed Hungarians. They have been literally neglected. May it not be that God has reserved this field largely for us to enter in and do the work? Shall we do it, or will we hand it over to others? This question will have to be answered in the near future.

The 1000 Fives Pledges.

Received during the month of October, 1891.

Jeanette Mission, Rev. N. H. Skyles	1
W. M. Society, Canal Winchester, Ohio	2
W. M. Society, Springboro', O., Mrs. Davis	1
Latrobe, Pa., C. M. Hartzel, pastor	6
W. M. Society, White Pigeon, Mich.	1
W. M. Society, Phila. Classis	3
W. M. Society, Plymouth, Ind.	½
L. H. Deahl, Astoria, Ill.	1
Miss. Society, Bloomville, Ohio	4
H. Ankeny, Alpha, O.	1
Rev. J. H. Steel, Alpha, O.	1
Rev. E. D. Wettach, Akron, O.	2
Dr. Stein, Columbus, Ohio.	1
Rev. W. H. Shultz, Leavittsburg, O.	1
Mary A. Fouse, Lisbon, Ia.	1
Rev. J. P. Stahl, Marshallville, O.	1
Rev. J. Ihle, Loyal Oak, O.	1
Rev. A. K. Zartman, Ft. Wayne, Ind	1
Geo. Souder, Ft. Wayne, Ind.	1
D. W. Souder, Ft. Wayne, Ind.	1
Dr. H. H. W. Hibschman, Tiffin, O.	1
Rev. G. H. Souder, Bellevue, O.	1
Elder Kees, Cleveland, O.	1
Coneville, Iowa, Cong.	8
Mary Ann Eichenberger	2
Previously acknowledged	810
Total to date	855½

Committee Meeting.

THE Executive Committee of the General Board met at the parsonage at Bellevue, Ohio, on the evening of October 6th. All the members of the Committee were present except C. M. Boush. Reports were on hand, with one exception, from all the missionaries.

The summer months are the dullest of the year for missionary work, as the pastors usually have their vacation during this season of the year, if they have any at all. Then it is when many of the city people take their outings, and necessarily take little part in church work. Notwithstanding all this, the past quarter averaged very fairly with others as to work done.

Rev. H. S. Gekeler was commissioned for the new mission to be opened at St. Joseph, Mo. Rev. W. H. Tussing, of Germantown, Ohio, was given a call to the proposed new mission at Barberton, Ohio. At this writing it is not known whether or not he will accept the call. A very urgent request came to the Board to open a mission at Circleville, Ohio. The Board decided that supplies should be arranged until April, 1892, when the mission will be opened. The mission at Bremen, Ohio, gave notice that no more help was needed. The next meeting will be held on Jan. 12, 1892, at Pittsburgh, Pa.

Sensible.

At the meeting of the Synod of the Interior action was taken giving it as the sense of the Synod that hereafter the Boards should confine their work mainly to the founding of missions in the cities and large towns. It would seem that the Boards should have recognized this as the proper policy without the action of any Synod. Yet we know that heretofore the policy of the Church was just the reverse of this. In time to come it will be in accordance with the action of the Synod. To found such missions requires means, but that is the correct policy. The Church should come to the help of the Boards with all the means possible so that this important work can be done. Then again, the Church must not expect such missions to become self-sustaining in a short time. It requires long, earnest and patient work to plant such missions. but they are the missions that yield the best returns.

A Question.

We at times hear it advocated that members of the Church who are abundantly able to support the Church, as required by the constitution of the same, but fail to do so, should be disciplined. And can any one give any good reason why they should not be? To neglect duty is just as great a sin as to do wrong. And is it not true that if we were a little stricter in our discipline, we would have fewer careless members? But, may we be permitted to ask a question in connection with this matter? If the Consistory should discipline the private member who neglects to support the Church, might it not be well for the Classis to discipline the *pastor* who utterly fails to support the Church? Are there not pastors who make very little effort, and some not at all, to gather the funds that the charge should rightfully pay? Are there not some who openly declare that they will not collect such funds? Why should such men not be disciplined, even though they are ministers? And should they not be disciplined just because they are ministers?

Receipts for Missions for the month of October, 1891:

B. H. M. General Synod Reformed Church in the U. S.	
For Home Missions	$1542.45
For Harbor Mission, N. Y.	189.09
For Hungarian Missions	404.55
Aggregate receipts	2,136.09

CHARLES SANTEE, Treasurer B. H. M. General Synod, 532 North 6th St.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

From Astoria, Oregon.

I READ in the MISSIONARY GUARDIAN that news from the field is wanted. Well, there is plenty of it. I will give you a few points.

Our work is prospering. Attendance at the meetings is increasing. We hold services in the church of another denomination. We should have our own church home, but we are poor in this world's goods. If we had a lot we might be able to erect a small chapel suitable to our present wants.

Other denominations are pressing forward, buy lots and erect chapels all over the State. We have here a hopeful field, and we must keep possession of it. About $500 or $1000 now would bring about a wonderful change for the better.

Who has means? Who has a willing heart and willing hand? Here is your opportunity to help along a weak and struggling plant.

Reader, please ask: Is it I? If you want to know anything further, inquire of the Superintendent of Missions, Rev. A. H. Whitmer, Lancaster, Pa., or the writer, J. G. Schmid, Astoria, Oregon.

—Rev. J. W. Love, of Wichita, Kans., in October issued a pastoral letter to his members, asking their co-operation in renewed and enlarged work, their sympathetic and prayerful assistance, as a necessary means of their own spiritual growth. Not only come to all the services, but he adds: "Invite your friends and especially the young to come with you. After service, shake hands and speak to those about you. Be cordial to strangers. Always welcome them. Ask them to come again. Feel that you are a member of the church and have an equal right in all its privileges and an equal responsibility for its success."

Eastern German Missions.

THE German Synod of the East, at its late meeting in Brooklyn, N. Y., gave much time to the subject of home missions, realizing how many thousands of Germans, especially in the large Eastern cities, are not in the Church, and for whom the Church must care.

The Synod supports nine missions within its bounds, and needs at least $3000 for the work of the coming year. It has under its care also the Harbor Mission at New York, supported by the General Synod.

The Synod asks its people to raise an average of twenty-five cents a member for this work. If this were done, its 14,000 members would give $3500. But the Synod laments that many of its people, some of whom themselves once received missionary aid, give little or nothing for this great work.

Seeing the need of money for church-building as a help to missions, the Synod asks a yearly collection also for this purpose; and the Hungarian work is warmly commended to the people.

In order to bring the Classis into closer relation to the Board, the President (or Stated Clerk) of each Classis shall hereafter, at a yearly meeting of the Board, meet with that body as a representative of his Classis, with voice and vote in the Board.

Rev. Paul H. Schnatz, pastor of Martha Memorial Mission, New York City, received permission to collect funds within the Synod toward the $25,000 debt on his church.

Elder G. M. Ehrlen was elected a member of the Board of Missions for five years.

The Transfer of our Missions.

UNIFICATION, the question of uniting all our home missionary work under General Synod's Board, has been discussed for more than five years, and all the English District Synods took favorable action on it; but there were difficulties in the way, and a transfer was put off until the way seemed open. At length the Ohio Synod handed its missions over to the General Board April 1st, 1889; then the Pittsburgh Synod, January 1st, 1890; but the Eastern and the Potomac Synods during the two past years continued their work under their own Board. Now, however, a change is about to be made. The Potomac Synod, at its late meeting, took action providing for a transfer of its missions (or, to speak correctly, the missions under the Bi-synodic Board) so soon as the arrangements for this can be made. A week later the Eastern Synod took similar action. The details of the transfer are wisely committed to the two Boards (the General and the Bi-synodic), because they are familiar with the work and can readily see what is necessary for a safe transfer that will not do violence at any point. A meeting of the two Boards will be held in January, 1892, at a time and place agreed upon by the officers of the Boards. No conditions are laid down by the Synods; but several reasonable things are asked to be done, which doubtless will be satisfactorily answered,—among others the following: that in the General Board members be geographically as near together as practicable, and represent as fully as possible those portions of the Church paying the most money; that the advisory Boards of the District Synods have their duties and functions clearly defined; that the General Board, having control of all the home missionary interests of the Church, shall nevertheless counsel with the advisory Boards and respect their judgments in reference to the establishment of new missions; that the Bi-synodic Board be continued as an advisory Board, and that these advisory Boards hold the invested funds now in their hands, only paying the income into the treasury of the General Board.

We may well ask the prayers of the Church in this important step. God grant that pastors and people may continue to work together in great faithfulness! And may the Lord give new wisdom and strength and guidance to those in whose hands these great interests lie! A. C. W.

Between.

THE Church cannot count greatly on the richest men to carry on missionary work. The people of average wealth and possessing comfortable homes respond most liberally to all appeals for the support of the Gospel at home and abroad. A church full of millionaires will not respond to such appeals like a church of only medium wealth. The poorest people cannot give; the rich will not give; and therefore the Master's work, like all the other work that has in it a blessing for humanity, must be carried on by the great middle classes.—*The Missionary Intelligencer.*

Let Your Light Shine.

ALL of us in various ways must look upon ourselves as called upon by God to reveal to the world some rays of divine light. All of us who are called upon to do lowly work in the world should remember how the very lowliness of our work brings us into fellowship with Him of whom we read that He made Himself of no rep-

utation and took upon Him the form of a servant. He took upon Himself the form of a helper of His human brethren. That Christ should have taken upon Himself the likeness of a servant, that He should have clothed Himself with humility, is the revelation to us of the divineness of the true toiling spirit—the divineness of the work of those who, whether with hand or head, serve their fellow-creatures with faithfulness and devotion. The book of revealed truth tells us that God uses His angels as ministers, that is, as servants to His earthly children; so that the service which all—some in one way, some in another—are rendering to their brothers and sisters in the world, brings all into fellowship with Christ and with His holy angels, and is a perpetual revelation of divineness unto men.

O may we all, in the way most appropriate for each one of us, let our light so shine before men that they may see our good works and glorify our Father which is in heaven; that they may discern in our words and looks and deeds a revelation of the divineness of the Lord of all.—*The Temple of Humanity.*

Giving and Living.

Forever the sun is pouring its gold
  On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
  His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night;
        To give
        Is to live.

The flower shines not for itself at all;
  Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
  And it lives in the light it freely loses:
No chance for the rose but glory or doom,
To exhale or smother, to wither or bloom:
        To deny
        Is to die.

The seas lend silvery rains to the land,
  The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
  The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death:
        To live
        Is to give.

He is dead whose hand is not open wide
  To help the needs of a human brother;
He doubles the length of his life-long ride
  Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies:
        To deny
        Is to die.

—*Life and Light.*

Practical Rules of Giving.

1. *Let us consecrate ourselves afresh to our Redeemer.*—Let each reader of these words thoughtfully take that step which inspired David Livingstone in his mighty career. His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart; and in his diary he penned these touching words: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." What better could you do than take your diary in hand and write these very words, and, if you like, add an inventory of all that you include within their embrace, and then append your signature. Remember that scene in the church yard of the Greyfriars in Edinburgh, when the Covenanters signed their names in blood drawn from their hearts. Be as earnest as they were, and trust Christ to keep you true.

2. *Determine beneath the eye of Christ how much you should legitimately spend upon yourself.*—There are several things to be considered. They must be settled calmly under the Master's eye. Not in days of panic or pressure, for at such times we are not likely to form a correct estimate. But in times when we can quietly calculate what Christ would have us expend, always

remembering that we have no right to presume on windfalls or miracles, or to provide for ostentation and excess, or to go beyond our income, or to risk running into debt. But when once we have prayefully ascertained our position we should maintain it unless we have very clear tokens that we are to exchange it for another, whether better or worse. Many Christians, directly their income begins to increase, launch out into increased expenditure, whereas it may be that the increase is to be devoted to the cause of Christ. Ah! what moral ruin has come to families because of the lavish waste of Christian homes.

3. *Give away a stated proportion of all you own or earn.*—It may seem needless to insert this caution to those who should use all for Christ. But it is really most important. And for this reason: Our hearts are weak and fickle, and we are in danger of making so good a provision for ourselves that the Lord's surplus will be next to nothing. We remember so vividly the amount we give away that it bulks up largely beyond our mind, and we imagine that we are generous until we see in figures how small a proportion our charity bears to our income. To guard against this it is well always to put aside a certain portion for the Lord before we begin to divide up the rest, so that His share may be as safe as our rent. This will not prevent us from considering that the whole is His, or from administering the surplus for the furtherance of those objects that lie near His heart.

4. *Let us make special offerings to the Lord Jesus.*—We can give Him only what is His. And yet, though a wife has nothing of her own, she can make presents to her husband of what he gave her, and which she might have legitimately used for herself, but which she has saved until it grew into a worthy gift for her spouse. Love must give that which costs her someting. There are no gifts so precious in the eyes of the loved one as those which mean planning and self-sacrifice. And think you not that it delights the heart of the Lord to receive at our hands love tokens; precious ornaments and jewels; alabaster boxes, reserved once for self-adornment, but now gladly surrendered; articles of beauty and value, which we had hidden from the light of day, but which we present to Him to show that our love is strong, personal, self-forgetting? "He is worthy to receive riches." And the chief test of such gifts is in their secrecy from all human eyes, a personal transaction between the Master and the living heart.

5. *Be careful to put the Lord's money aside.*—We must not trust in our memories or generalities. We must be minute and specific and careful, some having a bag, others a box into which the Lord's portion is carefully put; some having a separate banking account, and all having some kind of ledger account, where we may put down what we receive and spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

Of the rewards that will accrue we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags that wax not old will be provided. The Lord's treasuries will be filled to overflowing. There will no longer be the sad refusal of young and eager hearts because there are no funds to send them forth to their coveted lifework in distant lands. The gulf between rich and poor will be bridged by many deeds

of ministry and helpfulness. Whilst, better than all, the Master's voice will ring like music through the heart,—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord." THE MISSION FIELD.

The Outlook.

THE Church has reached a point in our missionary work from which, we think, a good look into the future may be taken. Both the Church and her missionary Boards have been learning. The past twenty years have taught us many lessons, and they have not all passed unheeded. There has been steady growth, and along with it a clearer apprehension of the work to be done. The future beckons us onward by holding out the burden which we are expected to carry. What will we do with it? Turn away from it, or take it up and bear it in the spirit of Christ?

Judging from present indications, the work will be prosecuted with more zeal and efficiency than in the past. The signs of the times point to more efficient organization, more liberal giving and more devoted service in this overshadowing department of church work.

Two things seem to warrant the assertion that these things will be realized in the near future. The first is the unification of the work under General Synod's Board; the second is the very important position the women of the Church are assuming in relation to the work.

With regard to the first, it is understood all around that it means better organization, and consequently better and more efficient work. It must mean this, or the whole movement will prove itself to have been the mere gush of passing sentimentality. The Church has a right to expect greater zeal, larger and broader work and greater results than under the management of past years. It is felt that the Church is ready to rally around the new order of things and give it her undivided support. Party, section and geographical lines must be put and kept out of the way, and only the one great object kept in view—the advancement of Christ's kingdom in the world.

The other important thing, as already stated, is the attitude the women of the Church are assuming in reference to this work. When the women, who clearly understand—as the women of our Church do—their true relation to any moral or religious movement, do come to the front, that movement is bound to win. In this, as in many other things, traditions, constitutions, customs, and what men sometimes call "the fitness of things," must give way to the higher law of the Spirit of Christ. The operations of God's Spirit cannot be limited by customs, constitutions or traditions. If, therefore, the women feel that God, through His Church, has called them to this work we know of no polity or anything else to prevent them. Rather, we would say, God speed them in their noble work of loving service in their Master's cause.

Notes from the Potomac Synod.

THE recent meeting of this Synod at Chambersburg, Pa., was one of great interest to the Church. A number of far-reaching subjects were presented, and received the earnest consideration of the Synod. Among these was the home and foreign missionary work of the Church. From the spirit manifested we feel assured that the Potomac Synod will continue to advance nearer and nearer to the

full measure of her ability in the spread of the Gospel both at home and abroad.

Saturday evening was set apart for special services touching the home work. The large church was filled with an appreciative and sympathetic audience. The Rev. Dr. Eschbach, of Frederick, Md., presided. Addresses were delivered by the Rev. A. C. Whitmer, our Superintendent, and the Rev. T. J. Barkley. The speakers had no reason to complain of want of attention on the part of the congregation. It is a great pleasure to present the claims of the Church to an audience, when there is manifest in the entire congregation the desire to be informed and inspired, when the speaker can see that every eye is fixed upon him. All this was realized in the meeting at Chambersburg.

Sunday evening was devoted to the interests of the foreign work. At this meeting the house was packed. The Secretary of the Board, the Rev. Dr. Callender, in an able address presented the needs of the foreign field and its claims upon the sympathy, prayers and money of the Church. Much has been done. Much more might have been done. No mission in heathen lands, since the beginning of modern missionary movements, can show better results than ours in Japan. God has blessed, far beyond our expectations, the labors of the few workers and the comparatively small amount of money given for this purpose. The work is widening, and the Church is asked to do her full duty.

Dr. Callender was followed by the Rev. J. P. Moore who has recently returned from Japan. His address was listened to with rapt attention. His wife was the only one in the large audience who understood his introductory remarks, because they were spoken in the musical language of Japan. But this unknown tongue seemed to impress every one with a sense of the importance and wants of the Japanese people. What an acquisition to the kingdom of Christ will these polite, intelligent people be, when the superstitions and idolatry of ages shall have been abandoned, and in their place shall be the pure love and peace of God, through faith in Him who is the only Saviour of men!

Bro. Moore told us many interesting things about the country, the climate, the products and the physical possibilities of Japan, and also about the mode of living, the habits, the moral and spiritual condition of the people, and their readiness to accept the Gospel of Christ.

This address was well received, and made a good and lasting impression upon his hearers. No doubt it will bear fruit to the glory of God within the bounds of the Synod, and be the means of enlisting the sacrificing sympathy of ministers and people.

One of the very pleasant things connected with the meeting of the Synod was the opportunity the members had of becoming acquainted with Miss Mary C. Hollowell, who recently accepted a call from the Board to enter the mission field in Japan. She left the home of her childhood on Friday, the 16th of October, and ere this she has found a warm welcome among our devoted ladies who for a number of years have been laboring for the elevation of the Japanese women. The prayers and best wishes of the Church accompany Miss Hollowell to her distant home and the scene of her labors, where with the divine blessing she will accomplish much for the enlightenment of the Japanese people.

One of the far-reaching acts of the Synod was the transfer of its missions to the care of General Synod's Board. It was felt by all, and especially by the members of the Bi-synodic Board, that the time had come when this action should be taken. The voice of the Church demanded it, and as obedient sons the members of the Board were willing to cast aside their doubts in regard to the expediency of the movement at the present time, and fall in heartily with what seemed to be the voice of the Master speaking by His Spirit in the Church. The Eastern Synod has since taken a similar action. As soon therefore as the necessary arrangements can be made, all the English home missions of the Church will be under the control of General Synod's Board.

It is fondly hoped, by those who have had this holy cause upon their hearts for many years, that this action may result in a great revival of missionary interest throughout the whole Church. With this new order of things a long stride forward should be taken.

We take it that General Synod's Board intends to do true, earnest missionary work. It will have the hearty support of the members of the Bi-synodic Board on any wise line of missionary endeavor. And now, with the whole Church at its back, greater efficiency than was possible under the management of several Boards may certainly be expected. We bid the work, now about to be unified under one Board, a hearty God-speed, and extend our hand with the assurance that it shall receive our hearty co-operation.

Openings for missionary work in the South are presenting themselves in different directions. The Synod listened with much interest to the statements of the Rev. Lewis Reiter, our missionary in the valley of Virginia. He appeals to the whole Church for aid in securing a suitable lot in Roanoke on which to build a suitable church. North Carolina Classis is waking up to the necessities of the situation, and Synod was requested to establish a theological department in Catawba College, in which young men may be trained for the southern field. With men properly trained and imbued with the spirit of Christ, it is not hard to see that a great and good work may be done, not only in North Carolina, but also in many other sections of the South. Let those having the matter specially in charge move in the spirit of faith in Christ and in confidence in the mission of the Church.

The Synod declined to organize a Woman's Synodical Missionary Society, but recommended the matter to the good judgment of the women of the Synod. Those who have desired such an organization can feel assured that no hindrance will be put in their way. There is an open door before them to organize and work in harmony, as we think, with the authority of the Church, and when the proper time comes, due recognition will be given.

From the Eastern Synod.

UNEXPECTEDLY it became our duty to visit the Eastern Synod during its annual meeting in Harrisburg, Pa. A day and a half was spent in delightful intercourse with the brethren of that Synod. As a body it is staid, and moves more slowly than the Potomac Synod. It would have reminded us of home, had we seen several members, at the same time, clamoring for recognition by the chair.

But we are writing about missionary work. The spirit that is moving in

the churches has not passed over the Eastern Synod. With her large membership and her large means she seems to be moving more and more into line. "Slow, but sure," seems to be her motto. But she is moving. Signs of advancement are seen in many directions.

The report of the committee appointed at the last annual meeting on the unification of our missionary work under General Synod's Board, was unanimously adopted. This action agrees, in all essential points, with that of the Potomac Synod, so that it can be said the two Synods are of one mind on this subject.

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The women of the Eastern Synod have a well-organized Synodical Missionary Society. It has done good work in raising money for the home and the foreign field. Almost all the Classes have Classical Missionary Societies auxiliary to the Synodical Missionary Society.

The annual meeting of this Society was held on Friday evening. It was our privilege to preside at this meeting. It was a novel position—at first a little embarrassing, but afterward a position of delightful interest. We admired the aggressive modesty of the ladies who took part in the exercises. There was an address of welcome and a response and the President's report, all of which were couched in terms which banished the thought that these Christian women were trying to assume the prerogatives of men.

Mrs. Rev. J. P. Moore who, with her husband, after eight years of faithful and successful labor in Japan, recently returned to this country, delivered an excellent address on "The Women of Japan." In every way this address was intensely interesting, and met the hearty approval of all.

But this was not all. The good ladies of the Society had provided that which, to many, must have been a great surprise. The chairman introduced Mr. George Peabody who would deliver an address on "Women in Africa." When the speaker appeared in the costume of an African Prince, his skin as dark as darkest Africa, new interest was infused into the meeting. Mr. Peabody is a student of theology at Lincoln University under the care of the Presbyterian Church. When his course of study is completed he intends to return to his native land and engage in the work of evangelizing his countrymen. He is the son of a prince, speaks fair English, is bright and intelligent, and will doubtless be a strong instrument, in the Lord's hands, in making known the riches of Christ's grace in the land where the lowest heathenism has so long held almost undisputed sway.

Another feature of the evening was a short address by Mr. Chokuro Cadono, a Christian Japanese who came with Mr. and Mrs. Moore from Japan. He is a living witness to the power of Christianity to correct, sanctify and save all nations of mankind.

Altogether it was a most interesting meeting. Its influence for good cannot be estimated. There is little danger that the cause of Christ will languish, when noble Christian women are putting forth their energies and devoting their talents to the work of sending men and women as preachers of righteousness into the destitute and dark portions of the earth. We bid the Missionary Society of the Eastern Synod, and all similar organizations, a hearty God-speed in their noble work. May the time soon come when through their influence the whole Church will be drawn into line, and under the banner of the Gospel of Christ boldly meet the demands that are now made for more devoted, earnest, loving service in the Master's cause!

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

The Women of Japan.

THERE is a pathetic scene in one of the most famous of the Japanese historical dramas, in which one seems to get the moral perspective of the ideal Japanese woman, as one cannot get at it any other way.

The play is founded on the story of "The Loyal Rōnins." The loyal rōnins are plotting to avenge the death of their master upon the daimiō whose cupidity and injustice have brought it about. As there is danger of disloyalty even in their own ranks, Oshi, the leader of the dead daimiō's retainers, displays great caution in the selection of his fellow-conspirators, and practices every artifice to secure absolute secrecy for his plans. One young man who was in disgrace with his lord at the time of his death, applies to be admitted within the circle of the conspirators; but as it is suspected that he may not be true to the cause, a payment in money is exacted from him as a pledge of his honorable intentions. It is thus made his first duty to redeem his honor from all suspicion by the payment of the money, in order that he may perform his feudal obligation of avenging the death of his lord. But the young man is poor; he has married a poor girl, and has agreed to support not only his wife, but her old parents as well, and the payment is impossible for him. In this emergency, his wife, at the suggestion of her parents, proposes, as the only way, to sell herself for a term of two years to the proprietor of a house of pleasure, that she may by this vile servitude enable her husband to escape the dishonor that must come to him if he fails to fulfill his feudal duty. Negotiations are entered into, the contract is made and an advance payment is given, which will furnish money enough for the pledge required by the conspirators. All this is done without the knowledge of the husband, lest his love for his wife and the grief for the sacrifice prevent him from accepting the only means left to prove his loyalty. The noble wife even plans to leave her home while he is away on a hunting expedition, and to spare him the pain of parting. His emotion upon learning of this venture in business, is not of wrath at the disgrace that has overtaken his family, but simply of grief that his wife and her parents must make so great a sacrifice to save his honor. It is a terrible affliction, but it is not a disgrace in any way parallel to the disgrace of disloyalty to his lord. And the heroic wife, when the men come to carry her away, is upheld through all the trying farewells by the consciousness that she is making as noble a sacrifice of herself as did the wife of Yamato Dake when she leaped into the sea to avert the wrath of the sea-god from her husband.

The Japanese, both men and women, knowing this story and many others similar in character, can see, as we cannot from our point of view, that even if the body be defiled there is no defilement of the soul, for the woman is fulfilling her highest duty in sacrificing all, even her dearest possession, for the honor of her husband. It is a climax of self-abnegation that brings nothing but honor to the soul of her who reaches it.

Japanese women who read this story feel profound pity for the poor wife, and a horror of a sacrifice that binds her to a life which outwardly, to the Japanese mind even, is the lowest

depth a woman ever reaches. But they do not despise her for the act; nor would they refuse to receive her even were she to appear in living form to-day in any Japanese home, where, thanks to happier fortunes, such sacrifices are not demanded.

Just at this point is the difference of moral perspective that foreigners visiting Japan find so hard to understand, and that leads many, who have lived in the country the longest, to believe that there is no modesty and purity among Japanese women. * * * * Our maidens, as they grow to womanhood, are taught that anything is better than personal dishonor, and their maidenly instincts side with the teaching. With us, a virtuous woman does not mean a brave, a heroic, an unselfish or self-sacrificing woman, but means simply one who keeps herself from personal dishonor. Chastity is the supreme virtue for a woman; all other virtues are secondary compared with it. This is our point of view, and the whole perspective is arranged with that virtue in the foreground. Dismiss this for a moment, and consider the moral training of the Japanese maiden. From earliest youth until she reaches maturity, she is constantly taught that obedience and loyalty are the supreme virtues, which must be preserved even at the sacrifice of all other and lesser virtues. She is told that for the good of her father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure. She must consider that nothing belonging solely to herself is of any importance compared with the good of her master, her family or her country. Place this thought of obedience and loyalty to the point of absolute self-abnegation, in the foreground, and your perspective is altered, the other virtues occupying places of varying importance.

Because a Japanese woman will sometimes sacrifice her personal virtue for the sake of father or husband, does it follow that all Japanese women are unchaste and impure? In many cases this sacrifice is the noblest that she believes possible, and she goes to it as she would go to death in any dreadful form for those whom she loves, and to whom she owes the duty of obedience. The Japanese maiden grows to womanhood no less pure and modest than our own girls, but our girls are never called upon to sacrifice their modesty for the sake of those whom they love best; nor is it expected of any woman in this country that she exist solely for the good of some one else, in whatever way he choose to use her, during all the years of her life. Let us take this difference into our thoughts in forming our judgment, and let us rather seek the causes that underlie the actions than pass judgment upon the actions themselves. —*Japanese Girls and Women.*

The Sifting of Peter.

A FOLK SONG.

"*Behold, Satan hath desired to have you, that he may sift you as wheat.*"—St. Luke 22: 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guared is,
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding;
Till thrice and more they have denied
The Man of Sorrows crucified
And bleeding.

One look at that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the Divine
Within them, lie on earth supine
No longer.

—*Longfellow.*

Mohammedanism and Woman.

IN the June number of the *Nineteenth Century* appeared a very interesting article of a dozen pages on Mohammedan women, by Mrs. Annie Reichardt. It seems to have been prompted by one of those strange absurdities of our time, the growing frequency of matrimonial alliances between English ladies and Mohammedan gentlemen. This is a species of affectation closely akin to that admiration of Buddhism which is now fashionable in certain quarters in England and America.

Mrs. Reichardt's article, written from the standpoint of long experience, should emphasize afresh the humiliating, pitiable condition of woman in Moslem lands. The fundamental point in the religion of Islam, as regards woman, is her utter seclusion, and, as a natural consequence, her utter subjection. One of the precepts of the Koran is: "Women should be unveiled only before their husbands, fathers, fathers-in-law, children, children of husbands, and nephews." Another of its precepts is: "Marry a second and a third and a fourth wife; but if ye find that ye cannot be just to more than one, transgress not the bounds of your ability; of what you can buy, marry as many as you please."

With this precept and the example of their prophet before them, most Mohammedans make little of the marriage tie. When the second wife is introduced, whatever of peace and domestic happiness may have existed before, vanishes; a fire has been brought into the home, which usually results in divorce. The husband only has this right, and he needs no process of law. It is enough for him to say, "You are divorced," and the wronged first wife must obey and leave home and children.

A girl is brought up with the idea that she has nothing to do with love. It is a shame for her to love her husband. She dares not do it if she would. What he asks and expects of her is, to tremble before him and yield him unquestioning obedience.

The fourth chapter of the Koran contains this verse: "Virtuous women are obedient, . . . but chide those for whose refractoriness ye have cause to fear, . . . and scourge them." Hence wife-beating, and that in the most heartless, brutal manner, has always and everywhere been characteristic of Moslem domestic life.

Dr. Jessup, in his interesting book, "Women of the Arabs," says: "One of my Moslem neighbors once beat one of his wives to death. I heard her screams day after day; and finally, one night when all was still, I heard a dreadful shriek, and blow after blow falling upon her back and head. I

could hear the brute cursing her as he beat her. The police would not interfere, and I could not enter the house. The next day there was a funeral from that house, and she was carried off and buried in the most hasty and unfeeling manner. Sometimes it happens that the woman is strong enough to defend herself, and conquer a peace; but ordinarily when you hear a scream in the Moslem quarter of the city and ask the reason, it will be said to you with an indifferent shrug of the shoulder: 'That is only some man beating his wife.'"

Woman is looked upon as simply "*a thing;*" and a Mohammedan husband, if he chances to speak of his wife, will beg your pardon for alluding to "so vile a thing," or "so abominable a subject."

Mr. Glenny, Secretary of the North African Mission, relates that when in Morocco he asked a man what price he would pay for a good wife. "Well," the man replied, "about the same as for a mule,—about £12 or £14."

Mohammed affirmed that when he had a view of hell, he observed that the greater part of the wretches confined there were women.

An American missionary employed a Moslem Sheikh to give him lessons in Arabic. When the missionary's wife passed through the room in which they sat, the Sheikh turned his head away and spat towards her with an expression of greatest contempt. Outrageous as the act was in the eyes of an American, it was the customary thing from time immemorial for a Mohammedan.

No Moslem husband is ever seen walking with his wife. Indeed, when absent, it is too degrading for him even to address a letter to her; he invariably writes to some male member of the family.

The boy grows up with the idea that woman is a vile, contaminating thing, and it is therefore no wonder that her position is such a low, humiliating one in Moslem domestic life.

The father has the power of life and death over his daughter. She rarely remains unmarried until she is sixteen. She is frequently married at ten, becoming the sad child-wife of a brutal husband who will in all probability divorce her before she is twenty. The key-note to woman's life in Mohammedan lands is given in the old Arab proverb: "The threshold of the house weeps forty days when a girl is born."

Dr. Post, of the Syrian Protestant college at Beyrout, well said at the London Conference in 1888: "No race has ever risen above the condition of its women, nor can it ever be so in the history of the world. The boy is father of the man, but the woman is mother of the boy; and she determines the whole social state, not only of her own generation, but of all the generations that are to follow."

Women of Christian lands, what blesssngs are yours through the Gospel of Christ! He treated woman with infinite compassion and tenderness, and with a dignity that ennobled. How different His teachings from that of Mahomet:—"Whom God hath joined together, let no man put asunder;" "Husbands, love your wives, even as Christ also loved the church and gave himself for it;" "Let every one of you so love his wife even as himself."

As in Pagan, so in Mohammedan lands, woman's degradation is deepest and her sufferings most intense. Only the Gospel of Jesus Christ can alleviate those sufferings and elevate those millions of our down-trodden, degraded sisters. Nothing can be more Christ-

like in the woman of our own more favored land than to pray and toil for the redemption of these sorrowful millions.—*The Missionary.*

—Accompanying Rev. J. P. Moore and his wife was Mr. Kadono Chokuro, a Japanese young gentleman who for several years was under Rev. Moore's especial care and instruction, and part of the time an inmate of his home. It is pleasant to meet him as a fine, educated Christian gentleman. We have in him an illustration of what Christianity can do for the Japanese. He has devoted himself to the study of civil engineering, and carried off high honors in his home institutions. He comes to this country to seek a higher proficiency in his profession, and was fortunate enough to secure a remunerative position in the employ of the Pennsylvania Railroad Company, in Philadelphia.

The Prospect Before Us.

As we have had occasion heretofore to remark, the reasons why the Board is so importunate for an increase of contributions is because of the growth of our work in Japan. Hitherto it has been largely preparatory. With the removal of the incubus of debt, and the addition to our teaching force, we will, after the return of Rev. Moore, be fully equipped for effective work for some years to come. Of the seventy-six students now in our Training-school some forty are candidates for the ministry; and the prospect is that that number can be readily maintained, or even increased. Each year some will be completing their course and going forth as active laborers in the field.

It is plain, then, that in a few years we will have quite a band of native laborers scattered over the territory allotted to our Mission. Then, with a force of from fifty to seventy earnest laborers, whose success, judging from our past experiences, will yearly bring hundreds and even thousands of souls to the feet of Jesus, will our Church be permitted to rejoice in the Lord, and see whereunto a small beginning commenced and carried forward in faith, will, with the Divine blessing, grow.

Rapidly will the congregations grow self-supporting, while the aid which the Board will have afforded while this is being attained, will not exceed from ten to twenty yen, or about eight to sixteen dollars to each pastor. How should we press forward to this glorious consummation!

—Miss Hollowell, under date of Oct. 24th, at Vancouver, reports herself very well, after a pleasant trip across the Continent. She reached Vancouver Oct. 23d, at 11.30 P.M., and expected to go aboard of the "Empress of India" about 1.30 P.M., Oct. 25, 1891.

—*Later:* A cablegram informs us that Miss Hollowell landed at Yokohama, Japan, on Sunday, November 8th. Let all the Church say, Thank God!

—The receipts of the Treasury for the month of October were $1353.99 This is $473 less than last month.

Japanese Stoicism.

THERE is in some sort an element of fatalism in the Japanese character. In this respect it contrasts sharply with our American nervous and often boisterous demonstration under restraint.

On one occasion a Japanese gentleman was very desirous of reaching the railroad station in time "to catch the train." He was riding in a jinrickisha, and the jinrickisha man was ex-

erting himself to his utmost, shouting lustily to the gate man, as he was but a short distance off. But, the time expiring, the gate closed just before he reached it.

The traveler, instead of springing out and rushing to the closed gate and trying either to force his way in or to induce the keeper to let him in, or, failing, to give way to loud and even sulphurous language, stepped out of the vehicle with the proverbial Japanese expression, "Shi-kata ga nai," of which our saying, "there is no help for it," is the equivalent, and calmly accepted a wait of some six or eight hours for the next train.

This was no doubt wise under the circumstances, but it was not American.

The Success of Foreign Missions.

ANY person who has access to the periodicals of the several Mission Boards in the United States, must have noticed that in nearly every case there is a most urgent appeal for an increase of contributions, while perhaps the majority of them are lamenting the existence of onerous indebtedness. Why is this? Has there been such a sad falling off of contributions? Has the work grown more costly? Or has there been unwisdom on the part of the Boards in extending their fields of labor without adequate means?

Not thus has the present state of things been brought about. One cause has been operative in the case of all of them, and in each has produced the same results, where an increase of monetary resources has not been forthcoming. If we will study the history of our own Board, we will find an explanation which is equally true of others.

When we first established our Mission in Japan, we sent out one missionary. He had not yet fairly got to work, after the study of the language, until it was discovered that one man could not possibly meet the necessities of the case without the assistance and co-operation of a second man. A second was accordingly sent out. But provision was thus made only for the male population; and if we were to realize the idea of a mission which would Christianize the people, we must reach the family. This required a provision for directly reaching woman. Hence arose the necessity of sending out lady missionaries. Accordingly, Misses Poorbaugh and Ault were sent out. So it was discovered that to do effective work, instead of one or two missionaries being sufficient, at least four were necessary.

The four betook themselves diligently to work, when it very soon appeared that if the Girls' School, which the ladies speedily established, was not to drag out a feeble and stunted existence, a suitable building must be provided. So the erection of a building for that school followed as a necessity.

Meanwhile our male missionaries betook themselves to evangelistic work, establishing congregations as God blessed their labors with converts, and planting preaching points in the neighboring towns and villages; and their hearts were made glad in witnessing the work of the Lord prospering in their hands. Very soon however the very success in which they were rejoicing became a burden to them. It was growing beyond their ability to meet its multiplying demands upon their time and strength. They must have help, and as their experience taught them, it must be native help. Hence the imperative necessity of a training-school, and the

attendant necessity of at least two additional teachers. As a result, Revs. Hoy and Schneder were sent out. Then followed the erection of the building now happily completed, but unhappily not yet fully paid. Recently the school opened its new term in its most convenient building, with extended curriculum, and with seventy-six students And now again our missionaries find the requirements upon their strength beyond their ability to sustain, and a new necessity confronts the Board, namely, to send out another man.

What does all this history mean? It means that God has blessed our labor beyond our thought. He made it to *grow* and it is still growing; and the home Church failing to keep step with God's leadings, has caused the shortage, for the supply of which the Board, in God's name, now cries out to the Church. And it is to arouse the Church to an active response to this call, that the Board, at the request of the Mission, called Rev. Moore home on furlough a year earlier than it intended.

The same general state of things in the wide mission field of the world, is the reason the Boards are so earnestly calling for larger contributions. It is the Holy Ghost who is causing the necessities which prompt the numerous calls. No, the glorious work of winning heathen souls to Christ is not going backward, but is going forward so rapidly that the Church at home has not yet caught the quickened step. God grant that it may soon attain to a double quick, and run to hasten the coming of the Lord.

Miss Hollowell's Departure.

WE mentioned in the September number of the MISSIONARY GUARDIAN that Miss Mary C. Hollowell expected to sail for Japan on the 8th of October. In consequence of finding company, Rev. Ickes and family, missionaries of the Methodist Church returning to China, she postponed her departure, and sailed from Vancouver October 25th.

Many warm wishes and many heartfelt prayers followed her as she tossed upon the broad Pacific; and one grows almost impatient at the long waiting which must be endured before a letter from her can reach us.

As stated on page 377, a cablegram from Yokohama, Japan, gives the good news that she reached that port on schedule time, namely, November 8th. No doubt she was there met by one or more of our missionaries and escorted to Sendai. What a meeting that would be! What rejoicing in the Mission! What thanksgiving at family worship! Let us try to appreciate the joy, and join in the song of thanksgiving. Let the whole Church now awaken to new zeal and activity in this interest.

For the first year she will devote pretty much all her time and attention to the acquisition of the language; and as she has already shown great facility in the acquisition of languages, we confidently anticipate that she will make rapid progress. She is now able to teach Latin, Greek, French and German, besides her native English; and if we mistake not, her indomitable pluck will enable her to talk in Japanese in a year or two.

An Hour with Mrs. Moore.

IT was our privilege to spend a social evening in Mrs. Moore's company. She did not give us a *formal* parlor talk, and yet, withal, it was a parlor talk of the most entertaining and instructive sort. She excels as a conversationalist, and is brim full, both in mind and heart, of incident, observa-

tion and experience. She has a fund of information which will be intensely interesting to ladies; and we assure them that they will account it a great privilege, as well as an entertainment, whose opportunity it may be to pass an hour in her society.

She gave much of her time and strength in visiting the poor and the sick; and many a sufferer in those poorly-equipped and sadly-managed hospitals repaid her for her tender and helpful ministry with that expressive smile of gratitude which only the face of a relieved sufferer can wear, and her sympathizing heart was made glad, and she felt herself repaid.

Her activity and diligence in labors among the down-trodden and the degraded and the squalid poor attracted the attention of some of the better classes, and they extended to her their recognition and cordial approbation. Thus did she cause her light to shine, and the Japanese saw her good works. She preached the love of Christ perhaps more effectively by her works than she could have done by words.

No doubt the ladies of the Church will arrange to have Mrs. Moore meet with their Societies, and give them parlor talks; and we venture to say that an evening's enjoyment of her instructive conversation will make every one present feel that the defraying of any expense which her visit may have incurred will be a small return for the pleasure afforded.

Endowment of a Scholarship in the Sendai Training School.

AT the meeting of the Eastern Synod at Harrisburg, Pa., Rev. C. U. Heilman announced that he was authorized to say that there is in readiness to be paid over to the treasury of the Foreign Board one thousand dollars as a permanent endowment of a scholarship in the Training School at Sendai, Japan, as soon as the remaining indebtedness on the building and the $5000 borrowed by the Board shall have been paid.

It will be interesting to the readers of the MISSIONARY GUARDIAN to learn the exact balance unpaid, resting upon the Seminary building. A recent statement from Rev. Hoy gives us the figures. The contract price was 9000 *yen*. Of this 4831 have been paid, leaving a balance unpaid of 4186 yen. The value of the yen depends upon the price of silver. On one of the payments the yen cost us a fraction over 88 cents gold; on the last payment we made the yen cost us a fraction less than 80. Estimating the yen at the last price paid, it will require about $3300 gold to liquidate the debt. This estimate includes $144.61 extras.

The liquidation of this incumbrance is of prime importance to the successful prosecution of our work. It stands now as a barrier in our way. It presses a distressing burden upon Rev. Hoy, while it is a hindrance to the inflow of much needed funds into the treasury. We learn that the remark has been made by members of our Church that they object to contributing money to pay a debt! They say it is like "paying for a dead horse." We beg leave to say to them that in this case the horse is very much alive, and exceedingly vigorous in the bargain. This debt was not contracted in trying a questionable experiment which resulted in a failure. Had that been the case, then it would have been a "dead horse"; but there the building stands this day, one of the finest of its kind in the Empire of Japan, occupied by nearly double the number of students we had before its completion. It is an established, successful and permanent enterprise, and the question is,

who will invest in its stock? Only about $3300 of the stock remains to be taken, and the subscription books are now open.

Will it pay? demands our American spirit of thrift. We let the word of inspiration answer, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again." How do you like the security?

The Worst Earthquake.

"I WAS astonished," Sir Edwin Arnold said, "by the news of such a terrible earthquake in Osaka and Nagoya. Never, if memory serves me, has an earthquake visited that region before.

"The usual scene of seismic disturbances is in and around Tokio, and islands near the capital are pointed out as their foci. Near there is also the great volcano of Fugisan. Thirty years ago 20,000 persons are said to have perished by earthquake and flood, but this recent loss is evidently greater. Osaka and Nagoya are busy, populous cities.

"Nagoya is about two hundred and fifty miles from Tokio, and on the south coast. A railway runs between it and Tokio. The country abounds in hills, many of them volcanic, and no doubt fires underlie the ground. It was here that last year the Japanese troops executed their military maneuvers under the eye of the Emperor. It is a large city, of wide, well-planned streets, and a population of 120,000. The principal occupation of its inhabitants has been the production of silk and cotton woven goods, and it is very famous for its porcelain.

"Osaka is a very rich and prosperous manufacturing city on the border of a river that leads to the sea. It is not so much damaged, I imagine, as Nagoya.

"The great danger in earthquakes is due rather to fire than to any commotion. The houses are usually only one story high, and are of thin woodwork and paper. A bad earthquake usually shakes down these fragile houses, and, as every one contains a fire-box and a petroleum lamp, a general bonfire is the result. Light earthquakes are so common in Japan they attract little notice. They begin with a little commotion, twice or thrice repeated. The vibration increases and a roar follows. When you begin to wonder what is about to happen it ceases and all is quiet. To guard against these frequent shakings the Japanese have invented an ingenious contrivance:

"In my house at Azava, the column of cherry which supports the roof was pivoted under the floor to a stone like a cup, so that the earthquake did not cause it to tumble down, but only made it oscillate. An earthquake door has also been invented, which is fastened to a strong, massive joint which slips along the beams. Thus the danger of being struck down in the doorway is removed, but the danger arises chiefly from the ignition of the ruins, as I have described. The consequent floods, too, are very destructive. The earth is lifted by the shock and a huge wave swells in from the sea upon the city on its border."—*Pittsburg Despatch.*

"I am a Son of God."

HENRY M. STANLEY tells that once, in the heart of Dark Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name,

and could hardly find his voice or say a word, only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I AM A SON OF GOD; I WOULD NOT STEAL!"—*Missionary Review.*

The Growing Work.

Two of the great Missionary Societies of America have recently closed their annual accounts, each with a debt. This is not because the receipts in either case have been less than in previous years, but because the demands of the work have been greater. The American Baptist Missionary Union finds itself burdened with a debt of $61,000, and the Presbyterian Board with a debt of $18,000, which is $60,000 less than the debt of the previous year. Yet the receipts of the Presbyterian Board were greater by $148,000, including $43,000 especially contributed for the debt, than those of the previous year.

These facts furnish new illustration of what we wish could be understood by our churches, namely: that a growing work necessitates increased contributions, and that so long as the blessing of God rests, as it does, upon the laborers in the field, it is impossible to carry on missions at the old rate of expenditures. — *Missionary Herald.*

Missions and Commerce.

At one time it was thought that the money given to the cause of missions was wasted. No intelligent man thinks so now. England gives more for missions than all the rest of the world combined; but English commerce has gained ten pounds for every pound England has invested in missions. Christianity and commerce go hand-in-hand. The Gospel is God's power to save from sin, and from all the imbruting and degrading consequences of sin. The Gospel underlies our commerce and our civilization as a root underlies a plant.

A. McLEAN, D.D.

Little Heathen Girls.

There are bright little girls in the islands of the Pacific. One of them at Ruk, Micronesia Mission, when told that school would begin on the next Monday, said to Mrs. Logan, with an expression of great delight: "I am glad, for my head is aching with so much ignorance."

The Bihe missionaries often saw the little, unclad, native African girls carrying an ear of corn on their backs. This is just where the women carry their babies, but it had not occurred to the missionaries that the ear of corn served as a doll, until they noticed that one little girl had the tassel of the corn braided and strung with beads. The missionary's wife asked her if that was her baby, and she said "Yes."—*New York Evangelist.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—The W. M. S. of Lancaster Classis, Ohio Synod, had a very interesting meeting in Stoutsville, O., too late for notice in the last issue. The reports were specially cheering. The Society will now educate a Japanese girl in our school in Sendai.

—The report on the state of religion adopted by the Eastern Synod made special and appreciative mention of the helpful work done by the Women's Missionary Society of the Synod.

—This is the last issue of the year. It is no small matter to prepare nearly 400 pages of suitable reading for men, women and children of many tastes and wants. May the Lord accept and bless what has been done in His name! Christmas greetings to all.

—The editor finds it impossible this month to give the reports of the various W. M. S. and other missionary items at such length as is desirable. He has been obliged to reduce the communications so kindly and carefully prepared.

—The Pittsburgh Synod declares itself gratified with the management of the home mission work under the General Board; approves the policy of founding missions in large cities and growing towns; commends the MISSIONARY GUARDIAN to the people; apportions $4500 for home missions, and $500 for church-building; commends the Hungarian missions to the attention of pastors and people; suggests to the Women's Synodical Missionary Society the propriety of concentrating their efforts upon the foreign mission work; and urges the formation of auxiliary Societies in every congregation.

—The Eastern Synod with nearly 87,000 members, paid last year nearly $79,000 for benevolence, an average of 90 cents a member.

—Our German brethren in the Synod of the Northwest are discussing the question of a German General Synod as a head for their German Classes and Synods, and one reason for it is, that they may the better develop and carry forward their missionary work.

—Treasurer C. M. Boush acknowledges the receipt of $15 from the Missionary Society of Mount Pleasant, Pa., and $25 from the Society of Christian Workers, First Church, Greensburg, Pa , per Mrs. C. T. Barnhart, treasurer of W. M. S. of Pittsburg Synod, for Hungarian Work.

—At South Bethlehem, Pa., Rev. N. Z. Snyder frequently ministers to some of the one hundred Hungarians that work there. He baptizes their children and marries their young people; and in October twenty-five of these foreigners were at the Lord's table. The officers of the congregation have granted them the use of the church, and on alternate Sunday afternoons they hold a service in their own language, one of them conducting the service and reading a sermon.

—*The Independent* of November 5th has over twelve pages of most valuable matter on the home missionary work of the Protestant Churches of the United States; and these monthly instalments of missionary news alone make that paper worth its price to the Christian family, $3.00 a year. Address *Independent*, 251 Broadway, New York.

—*Bible Light on Mission Paths* is the name of a book of nearly 200 pages published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia, at 30 cents a copy. It is a series of Bible readings, giving the

full text, suitable for use in missionary meetings. Though not a hymn-book, it contains also fifty hymns. Part First is arranged for one voice, and Part Second for several; but both are easily changed to any other form.

—The Mission House at Sheboygan, Wis., has over 100 students.

—MARRIED.—At Cambridge, Ohio, October 7th, 1891, missionary A. S. Weber to Miss Lora Jefferson.

—At a meeting of the W. M. S., of Goshenhoppen Classis, much work was found to have been done, or at least fairly begun, the treasurer having received over $165, half for home missions and half for foreign missions.

—The Missionary Society of West Susquehanna Classis is now six years old. The sixth yearly convention met in Rebersburg, Pa. The following topics were discussed: "How to consider Classical apportionments for missions;" "The history of benevolence in West Susquehanna Classis;" "The mission of the country churches in the evangelization of the World;" and "Should foreign missions be supported by apportionments on Classis?"

W. M. S. Eastern Synod.

THIS Society held its third annual meeting Oct. 23d, 1891, in the lecture room of Salem church, Harrisburg, Pa. The morning and afternoon sessions were devoted to business.

The treasurer, Mrs. Mosser, presented an itemized report of contributions from the different Classical Societies to the cause of home and foreign missions: Receipts, $1590.76; disbursements, $1257.52; balance in treasury, $333.24. All Classical Societies within the bounds of Eastern Synod are requested to send all their moneys through the Synodical treasurer or send her duplicate receipts from recipients of moneys otherwise paid out. One-half of the funds pledged by Classical Societies are to be sent to the Synodical treasurer by April 1st, 1892, and the other half by Oct. 1st, 1892.

The following officers were re-elected: Mrs. Mary G. Heitshu, Lancaster, Pa., Pres.; Mrs. Sarah E. P. Mosser, Reading, Pa., Treas.; Mrs. J. F. Unger, Phila., Pa., Cor. Sec.; Mrs. A. G. Mory, Boyertown, Pa., Rec. Sec.

The Society pledged itself to raise $900 during the year, $400 towards Miss Hollowell's support, $300 for Steelton mission and $200 for Hungarian missions.

Resolutions were adopted, acknowledging God's hand in the work of the year, favoring the closing of the Columbian Exhibition on the Lord's Day, favoring all well-directed efforts in temperance reform, and thanking the people of Harrisburg for generous hospitality.

The Society visited the mission church at Steelton, three miles below Harrisburg, because to this $300 a year are paid by the Society, and they came away delighted.

Of the public meeting nothing need here be said, as assistant editor Barkley tells of it in his pages.

Western German Board.

This Board of Missions represents the two Western German Synods. The new organization is: President, Rev. M. G. I. Stern; Secretary, Rev. M. Vitz; Treasurer, Rev. C. Baum. Several missions are vacant. One was enrolled. The congregation in Toledo, Ohio, will itself found and support a mission. The Board re-elected the Exective Committee, consisting of President, Secretary and Rev. C. Schaaf.

Synod of the Interior.

This youngest Synod of the Church is almost entirely missionary ground. At its late meeting it resolved to establish a theological department in Wichita University so soon as the way is open, which means the education of western men for western work.

Its Board of Missions has had three missions under its care, and an income of nearly $1000. The Synod voted to transfer its missions to General Synod's Board, so soon as possible, and also requests the Bi-synodic Board to transfer to the General Board at least the missions within the bounds of that Synod.

The Synod takes great interest also in foreign missions, and asks the General Synod to make apportionments for this as for other work.

First Anniversary.

THE Missionary Society at Annville, Pa., Rev. Dr. J. E. Heister, pastor, celebrated its first anniversary October 31. The church was tastefully adorned with plants and flowers; and an interesting program of music, addresses, essays and recitations was rendered.

The collection was $7.32. This amount added to what was realized during the year made the total sum of $95.75, the measure of the success of the Society financially.

Twenty-six MISSIONARY GUARDIANS are in circulation.

The Society numbers about forty members. What is especially worth noticing is that the Sunday-school and church contributions have not been lessened, but on the contrary they have rather increased.

Some congregations in Lebanon Classis have not yet organized such Societies. From our experience we feel that they are depriving themselves of many blessings, and at the same time losing golden opportunities which may never again return to them.

MRS. GEO. W. STEIN.

W. M. S. of Ohio Synod.

MET in the Congregational church, Bellevue, Ohio, during the session of the Synod. Every Classis in Ohio Synod has a Society. By means of blanks for reports the work will now be systematized and made uniform in all the Classes. Mrs. S. B. Yockey is chairman of a committee to prepare such blanks, and the President of the Society is to see that they are duly distributed. The amount raised by the Societies of the Synod was $4,135; but the Synodical Society protested against the practice of using these funds for other than strictly missionary purposes. Mrs. S. O. Eggert was appointed to take charge of a column in the *Christian World* in the interest of the Society.

At an evening meeting papers were read as follows: "Woman's Work in the Church," by Mrs. E. M. Black; "The Progress of Missionary Work," by Mrs. J. H. Albright; "The Duty of the Stay-at-Homes," by Mrs. A. D. Freeman; "Missionary Societies as a Means of Development," by Mrs. W. H. Shults; "The Regions Beyond," by Mrs. A. K. Zartman.

The following officers were elected: President, Mrs. A. K. Zartman; Secretary, Miss Hattie Wilt; Treasurer, Mrs. C. O. Knepper; Executive Committee, the Board of Officers, and Mrs. O. A. Hursh, Mrs. A. D. Freeman, Mrs. H. T. Heller.

Income for October.

Bi-synodic Board.

For missions	$1464
For church-building	$ 31

Board of Foreign Missions.

For the general work	$1354

December.

Bible Reading—Jesus Christ, our Prophet, Priest and King.

Subject for Prayer—That every tongue shall confess that Jesus Christ is Lord.

Topic for Study—Islands of the Sea.

W. M. S. of Lancaster Classis.

Met in Lancaster, Pa., October 1st, 1891. Delegates from fourteen congregations reported. A sketch of Miss Hollowell and her farewell address were read. Rev. J. P. Moore made a short address. The treasurer reported that $100 had been paid to the Synodical Society, and $40 were voted to Hungarian missions.

The officers of the society are: President, Mrs. Rev. D. W. Gerhard, of Lancaster; Vice-president, Miss Susan K. Keener; Secretary, Miss Mary Graeff, of Harrisburg; Corresponding Secretary, Miss Jane M. Powers, of Lancaster; Treasurer, Miss Anna L. Nissley, of Hummelstown.

Quarterly Meeting.

The Executive Committee of the W. M. S. of Schuylkill Classis held a delightful meeting in the First church, Reading, Pa. Rev. Dr. Bausman delivered an eloquent address, in which he showed the great good the Women's Missionary Societies *have* been and *are* doing, referring especially to the fact that they are at present sending forth into Japan another lady missionary, Miss Hollowell, to whom he paid a glowing tribute, who, though so young in years, was ready to devote her entire life to the heathen in Japan.

During the present Classical year $500 are to be raised, if possible; and this Society will not likely fail in this purpose, for they have experience as well as zeal.

W. M. S. of Pittsburgh Synod.

This body held its sixth yearly meeting at Scottdale, Pa., thirty delegates being enrolled.

The Society pledged itself to raise $1000 during the year—$100 for Hungarian missions; $250 to help pay Miss Mary Hollowell's expenses; and the rest for foreign missions in general.

The Societies that could not be represented by delegates sent in their reports which were heard with pleasure, and it encouraged the Society to have even this evidence of their interest in this meeting. The treasurer reported $191 for home missions and $465 for foreign missions.

The following are its officers: President, Mrs. P. Keil, 963 Liberty St., Pittsburgh, Pa.; Rec. Sec., Miss Welshons, Butler, Pa.; Treasurer, Mrs. C. T. Barnhart, Greensburg, Pa.

Executive Committee Meeting.

The Executive Committee of the W. M. S. of East Susquehanna Classis, meeting at Catawissa, Pa., October 1st, found its work in good condition. Three new Societies were organized during the last quarter, namely, at Catawissa, Mt. Carmel and Millersburg. The Society at Sunbury was reorganized. The Corresponding Secretary reported that communications had been sent to all the pastors of Classis asking the assistance of the ladies of the congregations in the noble work. Favorable replies with pledges were received from some of the pastors, others refused, or declared inability to assist, while five did not reply at all. In the evening a public meeting was held at which an interesting programme was rendered. The next meeting is to be held at Shamokin January 7th, 1892.

THE CHILDREN'S PAGE.

Christmas Glory.

Do you wish you could keep your watch by night,
Like the shepherds of Bethlehem?
Do you wish you could see a glory-light,
As it shone in the sky for them?

Have you kept your watch in the fields afar,
Where the heathen in darkness dwell?
Have you watched in the East for the rising star,
That shall lead to Immanuel?

Have you seen how the Gospel of God's good-will
Is spreading through heathen climes?
Have you heard how they call on the Lord, until
It is sweet as the angel chimes?

I tell you the Christmas glory *now*
Is a thousand times more bright
Than the glory that shone so long ago
On the first glad Christmas night.

The earth shall be full of the knowledge of God!
It is blessedly drawing near!
And peace on earth, good-will to men,
Shall come with the Lord's New Year.

—*Good Times.*

Not Empty-Handed.

ONE day when the Rev. Isaac Dooman celebrated the Holy Communion in Nara, a large number of Japanese Christians were present. Among them was a young convert who was studying in a government school to become a teacher. He wished very much to receive the Holy Communion, but was unwilling to do so without making an offering. As he had no money, he reverently laid upon the plate a white kerchief resembling crape. It was decorated in one corner with the picture of a man fishing near the shore, and it also displayed, in Japanese characters, the name of the donor.

Mr. Dooman was pleased and much impressed with the offering, and on inquiring of the treasurer, learned the facts already mentioned. He sent the gift to this country, believing that the story and the lesson it teaches would be appreciated by those interested in foreign missions; and the Dean of the General Seminary in New York has accepted it for use at the Holy Communion in the Chapel of the Seminary.

—*Young Christian Soldier.*

Only one, but not alone.

A EW years ago some Americans in India had a Fourth of July dinner, when Gen. Merrill, the American Consul, responded to the toast: "The American Republic," giving his conception of the relation of the American people to the missionary.

"I remember years ago when on military duty among the mountains of Georgia, making the rounds of the picket posts about two o'clock one tempestuous winter morning. On a rocky eminence the form of a lone sentinel was outlined against the cloudy sky, and this thought flashed through me with a pain akin to agony: Poor soldier shivering in the driving sleet, how can you hope to crush the great rebellion? As quickly came the reflection, Ah, he is but a link of a great chain reaching from the Rocky Mountains to the Atlantic Ocean, and back of him are the regiment, the brigade, the division, the corps, the army, and linked to these the gray-locked fathers and the silver-haired mothers praying to the mighty God who has decreed that the right shall prevail.

"A similar feeling of sadness comes over me at the sight of a missionary alone among the millions of heathen in the far-away land; but instantly arises a vision of tender mothers kneeling, of earnest fathers praying, of children in the churches lifting holy hands to heaven, of heroes who, believing in the brotherhood of man, make the American Republic great,

and I seem to hear this message for the toiling exile: The republic will stand by you, whether it be for years or for centuries, till the long promised day when the earth shall be full of the knowledge of the Lord.—*Gospel in All Lands.*

How He Learned to Give.

THE late William E. Dodge, of New York, was one of the most liberal givers of the present generation, and his contributions for Christian benevolence amounted to hundreds of thousands of dollars. The Rev. T. Edwards tells how, in his youth, he learned to give, as follows:

Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island Mission.

Young Dodge, then quite a lad, was at this same school at Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop and give the proceeds for the benefit of Obookiah or the mission.

They did this. "And," said Mr. Dodge, as in later years he told the story, "from that day it seemed as if everything I touched prospered."

Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prospered; and though his gifts were numerous and most liberal, the bestowments of Providence were larger still.—*Gospel in All Lands.*

God's Work Must Be Done.

"A missionary in the West Indies having called on the colored people for a little help in spreading the Gospel, a negro with a wooden leg came forward, and pulling from one pocket a parcel of silver, said, "That's for me, massa;" and another parcel from another pocket, "That's for my wife, massa;" and still another (in all thirteen dollars), "That's for my child, massa."

When asked by the missionary if he was not giving too much, he said, "God's work must be done, massa, and I may be dead."

Let us do and let us give now what we can, for the night cometh. May the example of this poor man move us all to more earnest work.

How to Pray It.

WHEN you pray "Thy kingdom come," pray it with the kingdom before your eye. Think of the wide field that is widening, the great work going on and yet to be done, the loud call for help that comes to every Christian; and with these things in mind, make your request to God, "Thy kingdom come," and likely it will have new meaning for you, as you lay upon the altar your offering toward making it come.